The Churchman.

VOLUME XVI. No. 44. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. WHOLE NUMBER, 824.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK: SATURDAY, JANUARY 2, 1847. AT No. 12 JOHN STREET.

The Churchman,

Devoted to the united interests of the Gospel and the Church.

PUBLISHED EVERY SATURDAY,

AT NO. 12 JOHN STREET, UP STAIRS, *Near Broadway.*

REV. SAMUEL SEABURY, D. D., EDITOR.

TERMS.

1. *Three dollars* per annum, payable in advance.

2. ALL PERSONS disposed to act as local or parochial Agents, and to make efforts to obtain NEW SUBSCRIBERS, will be compensated as follows:

For every *new subscriber* obtained, and the money remitted forthwith, a commission of ONE DOLLAR will be allowed; or if the money be not paid at the time of subscribing, but remitted, to or paid at the office within the year from the date of the subscription, a like compensation will be allowed. An account will be opened in the books of "The Churchman" wherein will be entered, to the credit of the Agent, all the subscribers obtained by him, and the above commission promptly paid on demand for each and every of the subcribers so paying.

3. In cases where individuals are disposed to act as *gratuitous Agents*, and to forego the compensation of *one dollar* for each *new subscriber obtained*, for the benefit of the subscriber himself—the payment, always in advance, of *two dollars* for each subscriber will be received for the *first year*.

4. For the benefit and convenience of such of our Episcopal brethren as reside in the more *remote sections* of the country—FIVE or more individuals uniting together, and agreeing to receive their papers in *one* parcel directed to *one* post-office. and remitting, always in ADVANCE, *ten dollars*, or in like proportion for a greater number than five, will have the paper promptly forwarded as directed for one year.

5. All Advertisements not inconsistent with the character and objects of the paper will be inserted.

"The Executive Committee" consists of the following persons:—Floyd Smith, Chairman; John H. Swift, John C. Thatcher, David Hubbell Hoyt, and Benjamin A. Mumford. Until otherwise announced, all communications on BUSINESS AFFAIRS may be addressed to the Chairman, No. 12 John street.

Poetry.

Looking over the other day the portfolio of a friend, we abstracted from its contents, almost by force, the following. Our readers will not share the reluctance of the author to see it in print.—Calendar.

SEABURY.

On placing his Mitre in Trinity College.

The rod that from Jerusalem.
Went forth so strong of yore;
That rod of David's royal stem,
Whose hand the farthest bore?
St. Paul towards the setting sun
They say, to Britain prest;
St. Andrew to Old Caledon;
But who still further West?

Go ask!—a thousand tongues shall tell
His name and dear renown,
Where altar, spire, and holy bell,
Are gifts he handed down!
A thousand hearts keep warm the name,
Who share those gifts so blest;
Yet even this may tell the same,
First mitre of the West.

This mitre with its crown of thorns,
Its cross upon the front;*
Not for a proud adorning worn,
But for the battle's brunt:
This helmet—with Salvation's sign,
Of one whose shield was faith;
This crown—of him, for right divine
Who battled unto death!

Oh! keep it—till the moth shall wear
Its comeliness to dust,
Type of a crown that's laid up where
There is nor moth nor rust;
Type of the Lord's commission given
To this, our Western shore;
The rod of CHRIST—the keys of heaven,
Thro' one, to thousands more.

They tell how Scotia keeps with awe
Her old regalia bright,†
Sign of her independent law,
And proud imperial right.
But keep this too for Scotland's boast;
'T will tell of better things,
When long old Scotia shall have lost
Those gewgaws of her kings.

And keep it for this mighty West
Till Truth shall glorious be,
And good old Samuel's is confest
Columbia's primal see.
'Tis better than a diadem,
The crown that Bishop wore,
Whose hand, the rod of David's stem,
The furthest Westward bore,

A. C. C.

* The Cross is wrought upon the front of the mitre, and the Crown of thorns upon the reverse.

† The ancient Regalia of Scotland, which was discovered, after lying long in obscurity, in the reign of George IV., is kept with great veneration in the Castle of Edinburgh, in token of the Independence of the Kingdom.

Miscellaneous.

From a sermon of Bishop Andrewes, on Isaiah ix, 6.

THE NATIVITY OF CHRIST.

And now what is all this to us? Yes—"to us" it is; and that, twice over, for failing. We come now to look another while into our interest to it, and our benefit by it. *Nobis is acquisitivè positus;* we get by it, we are gainers by all this.

"To us;" not to Himself. For a far more noble Nativity had He before all worlds, and needed no more birth. Not to be born at all; especially, not thus basely to be born. Not to Him, therefore, but to us and our behoof.

"To us" as in bar of Himself, so likewise of His Angels. Nusquam Angelos, not to Angels was He "born," or "given," but "to us" He was both. Not an Angel in Heaven can say *nobis*. *Vobis* they can, the Angels said it twice. Nobis natus, or datus, they cannot, but we can, both.

Nobis exclusivè, and *vobis inclusivè*. Esay speaks not of himself only, but taketh in Ahaz. Both are in nobis; Esay, a holy prophet, and Ahaz, a worse than whom you shall hardly read of. Esay includeth himself as having need though a saint, and excludeth not Ahaz from having part, though a sinner. Not only Simeon the just, but Paul the sinner, of the quorum, and the first of the quorum.

Inclusive, not only of Esay, and his countrymen the Jews, it is of a larger extent. The Angel so interpreteth it this day to the shepherds. Gaudium quod erit omni populo, "Joy that shall be to all people." Not the people of the Jews, or the people of the Gentiles, but simply "to all people." His name is Jesus Christ, half Hebrew, half Greek; Jesus, Hebrew; Christ, Greek; so sorted of purpose to show Jews and Greeks have equal interest in Him. And now, so is His Father's name too, "Abba Father," to show the benefit equally intended by Him to them that call Him Abba, that is, the Jews; to us that call Him Father, that is, the Gentiles.

But yet, it is inclusive of none but those that include themselves—"that believe," and therefore say, nobis, "to us He is born, to us He is given," which excludes all those that include not themselves. St. Ambrose saith well, Facit multorum infidelitas ut non omnibus nasceretur qui omnibus natus est; "Want of faith makes that He, that is born to all, is not born to all though." The Turks and Jews can say, Puer natus est; the devil can say, Filius natus est, too; but neither say nobis, but Quid nobis et Tibi? They have not to do with Him; and for lack of it, of this, neither Child nor Son, Birth nor Gift, doth avail them. We must make much of this word and hold it fast, for thereby our tenure and interest groweth. Which interest groweth by a double right, and therefore is nobis twice repeated. 1. The one, of His birth, natus; 2. The other, by a deed of gift, datus. Of which the one, his birth, referreth to himself; the other, the gift to his Father; to show the joint consent and concurrence in both, for our good. "So Christ loved us, that he was given;" "So God loved us, that he gave his Son."

By his very birth there groweth to us an interest in him, thereby partaker of our nature, our flesh, and our blood. That which is de nobis He took of us, is ours; flesh and blood is our own, and to that as our own we have good right.

His humanity is clearly ours; good right to that. But no right to his deity. Therefore his Father, who had best right to dispose of him, hath passed over that by a deed of gift. So that, what by participation of our nature, what by good conveyance, both are ours. Whether a Child, he is ours; or whether a Son, he is ours. We gave him the one; his Father gave us the other. So both ours; and he ours so far as both these can make him. Thus, "God, willing more abundantly to show to the heirs of promise the stableness of his counsel," took both courses; that, by two strong titles, which it is impossible should be defeated, we might have strong consolation, and ride, as it were, at a double anchor.

I want time to tell of the benefit which the prophet calleth the "harvest," or booty of his nativity. That it is in a word, if the tree be ours, the fruit is: if he be ours, his birth is ours; his life is ours, his death is ours; his satisfaction, his merit, all he did, all he suffered, is ours. Further, all that the Father hath is his; he is heir of all; then, all that is ours too. St. Paul hath cast up our account. Having given him, there is nothing but he will give us with him, so that by this deed we have title to all that his Father or he is worth.

And now, shall we bring forth nothing for him that was thus born? No quid retribuam—no giving back, for him that gave him us? Yes—"thanks to the Father for his great bounty in giving." Sure, so good a giving, so perfect a gift there never came down "from the Father of Lights." And to the Son, for being willing so to be born, and so to be burdened as he was. For him to condescend to be born, as children are born, to become a child—great humility; great ut verbum infans, ut tonans vagiens, ut immensus parvulus; "that the Word not be able to speak a word, he that thundereth in heaven cry in a cradle, he that so great and so high, should become so little as a child," and so low as a manger. Not to "abhor the Virgin's womb," not to abhor the beast's "manger, not to disdain to be fed with "butter and honey;" all, great humility. All great, and very great; but that is greater is behind. Puer natus, much; Princeps oneratus, much more; that which he bear for us, more than that he was born for us: for greater is mors crucis than nativitas præsepis; worse to drink vinegar and gall, than to eat butter and honey; worse to endure an infamous death, than to be content with an inglorious birth.

Let us, therefore, sing to the Father, with Zachary, Benedictus; and to the Son, with the blessed Virgin, Magnificat; and with the Angels, Gloria in Excelsis, to the Prince with his "government on his shoulders."

Nothing but thanks? Yes, by way of duty, too, to render unto the Child, confidence; Puer est, ne metuas: to the Son, reverence; Filius est, ne spernas: to the Prince, obedience; Princeps est, ne offendas. And again, to natus; Is he born? then cherish him. I speak of his spiritual birth wherein we, by hearing and doing his word, are, as himself saith, his mothers. To datus; Is he given? Then keep him. To oneratus; Is he burdened? favor him, lay no more on than needs you must.

This is good moral counsel. But St. Bernard gives us politic advice; to look to our interest, to think of making our best benefit by him. De nobis nato et dato faciamus id ad quod natus est et datus; utamur nostro in utilitatem nostram, de Servatore nostro salutem operemur; "with this born and given Child, let us then do that for which He was born and given us; seeing he is ours, let us use that that is ours to best behoof, and even work out our salvation out of this our Saviour."

His counsel is to make our use of him; but that is not to do with him what we list, but to employ him to those ends for which he was bestowed. Those are four:

He is given us saiith St. Peter, "for an example" to follow. In all; but—that which is proper to this day—to do it in humility. It is that which the Angels set up for a sign and sample, upon this very day. It is the virtue appropriate to his birth. As faith to his conception, beata quæ credidit; so humility to his birth, et hoc erit signum. Fieri voluit in vita primum, quod exhibuit in ortu vitæ, (it is Cyprian,) that he would have us first to express in our life, that he first showed us in the very entry of His life." And to commend us this virtue the more, Placuit Deo majora pro nobis operari, "It hath pleased Him to do greater things for us in this estate" than ever he did in the high degree of His majesty; as we know the work of redemption passeth that of creation by much.

He is given us in pretium, "for a price." A price either of ransom, to bring us out de loco caliginoso; or a price of purchase of that, where without it we have no interest—the Kingdom Heaven. For both he is given; offer we him for both. We speak of quid retribuam? We can never retribute the like thing. He was given us to that end, we might give him back. We wanted, we had nothing valuable; that we might have, he gave us a thing of greatest price to offer for that which needeth a great price—our sins, so many in number, and so foul in quality. We had nothing worthy God; this he gave us that is worthy him, which cannot be but accepted, offer we it never so often. Let us then offer him, and in the act of offering ask of him what meet; for we shall find him no less bounteous than Herod, to grant what is duly asked upon his birth day.

His is given us, as himself saith, as "the living bread from heaven," which bread is his "flesh," born this day, and after "given for the life of the world." For look how we do give back that he gave us, even so doth he give back to us that which we gave him, that which he had of us. This he gave for us in sacrifice, and this he giveth us in the sacrament, that the sacrifice made by the sacrament be truly applied to us. And let me commend this to you; he never bade, accipite, plainly "take," but in this only; and that, because the effect of this day's union is noways more lively represented, no way more effectually wrought, than by this use.

And lastly, he is given us in præmium; not now to be seen, only in hope, but hereafter by his blessed fruition to be our final reward, when "where he is we shall be," and what he is we shall be; in the same place, and in the same state of glory, joy, and this to endure for evermore.

At his first coming, you see what he had 'on his shoulders." At his second he shall not come empty, Ecce venio, &c., "Lo, I come, and my reward with me;" that is, a "kingdom on his shoulders." And it is no light matter; but, as St. Paul calleth it "an everlasting weight of glory." Glory not like ours here, feather-glory, but true; that hath weight and substance in it, and that not transitory and soon gone, but everlasting, to continue to all eternity, never to have end. This is our state in expectancy. St. Augustine put all four together, so will I, and conclude: Sequamur 1 exemplum; offeramus 2 pretium; sumamus 3 viaticum; expectemus 4 præmium; "let us follow him for our pattern, offer him for our price, receive him for our sacramental food, and wait for him as our endless and exceeding great reward," &c.

Psalm lxxxv. 10. *Mercy and truth are met together; righteousness and peace have kissed each other.* 11. *Truth shall spring out of the earth; and righteousness shall look down from heaven.*—These four divine attributes parted at the fall of Adam, and met again at the birth of Christ. Mercy was ever inclined to save man, and peace could not be his enemy; but truth exacted the performance of God's threat. "The soul that sinneth it shall die;" and righteousness could not but give to every one his due. Jehovah must be true in all His ways, and righteous in all His works. Now there is no religion upon earth, except the Christian, which can satisfy the demands of all these claimants, and restore an union between them; which can show how God's word can be true, and His work just, and the sinner, notwithstanding, find mercy and obtain peace. Mahomet's prayer, were it the prayer of a righteous man and a prophet, would not satisfy divine justice; the blood of bulls and goats was always insufficient for that purpose, being a figure only for the time then present—which ceased, of course, when the reality appeared. "Sacrifice and burnt offerings Thou wouldst not; then said I, Lo! I come." A God incarnate reconciled all things in heaven and earth. When Christ appeared in our nature, the promise was fulfilled, and "truth sprang out of our earth." And now righteousness, "looking down from heaven," beheld in Him every thing that she required; an undefiled birth, a holy life, an innocent death; a spirit and a mouth without guile, a soul and a body without sin. She saw, and was satisfied, and returned to earth. Thus all the four parties met again in perfect harmony; truth ran to mercy and embraced her; righteousness to peace and blessed her. And this could happen only at the birth of Jesus, in whom "the tender mercy of our God visited us, and Who is the truth; Who is made unto us righteousness; and Who is our peace." See Luke i. 78, John xiv. 6, 1 Corinthians 1. 30, Ephesians ii. 14. Those that are thus joined, as attributes, in Christ, ought not, as virtues, to be separated in a christian, who may learn how to resemble his blessed Lord and Master, by observing that short but complete rule of life comprehended in the following words:—Show mercy and speak truth; do righteousness, and follow peace. See St. Bernard in his sermon on the Annunciation; and from him, Bishop Andrews on these two verses.—*Bishop Horne.*

St. Jude 9.—*Yet Michael the Archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.*—Our apostle, in the preceding verse, having charged seducers with contemptuous speaking against governors and government, in this verse he aggravates the impudence and impiety of it, by the carriage of Michael the Archangel towards the devil. This argument is taken from the greater to the less, and lies thus:—If Michael, an Archangel, so excellent in nature, so high in office, contending with satan, an impure spirit, yet used great modesty, without the least indecency of expression towards him, who and what are these that despise dominions, and dare speak evil of dignities? Hence observe that it is our duty to learn this angelical lesson, namely, not to give railing or reviling language to the worst adversary in the best cause; because it proceeds from pride or passion, and because so contrary to the temper and design of christianity; much more is it our duty to watch against the sins of the tongue with respect to our governors and superiors, remembering it is written, *Thou shalt not speak evil of the rulers of the people.—Burkitt.*

When we see men enabled, by wealth and power, to accomplish the inordinate desires of their hearts, and carry their worldly schemes into execution, without meeting with any obstructions in their way, we are apt to envy their felicity; whereas such prosperity in wickedness is the surest mark of divine displeasure, the heaviest punishment of disobedience, to both individuals and communities. "My people would not hearken to My voice, and Israel would none of Me: so I gave them up unto their own hearts' lust; and they walked in their own counsels."—*Bishop Horne.*

If Israelites were exhorted to keep their feast-days with joy and gladness of heart; to exalt their voices, and join together all their sweetest instruments of music, in honor of Him who had rescued them from the Egyptian bondage, and given them a law from Sinai; in what exulting strains ought we to celebrate the festivals of the Christian church? With what triumph of soul, and harmony of affections, are we bound to "sing aloud to God our strength," who hath redeemed us from death, and published the gospel from Sion? since, as the apostle saith, "holy days, new moons, and sabbath days "of old," were only "a shadow of things to come; but the body is of Christ." Colossians ii. 16.—*Bishop Horne.*

Communications.

For the Churchman.

"REMEMBER THE POOR."

That it is the duty of the Church to preach the Gospel to the poor, needs no labor of proof. Our blessed Lord gave one comprehensive charge and commission to His Apostles, and through them to their successors, to "preach the Gospel to every creature." Out of the mass of mankind, however, He seems to have selected one class in reference to whom He particularly distinguishes, viz: the Poor. When he gave answer to the messengers of St. John the Baptist, He added to His miracles this special mark of His being the CHRIST that should come; "the Poor have the Gospel preached to them;" the whole of the reply forming a literal fulfilment of the prophecies of Isaiah in his xxxv. and lxi. chapters. Here then is one class of the world's great family, which by Divine command is to be selected and made the peculiar object of the Church's care. For, "Understand it," says St. Jerome, "as if it had been said 'Even the Poor;' that so between noble and mean, rich and poor, there may be no difference in preaching." This is set down by our Lord Himself as being the characteristic of his Gospel; that Gospel which is the same now as then, and which has been entrusted to the Church by the Author and Finisher of our Faith.

We claim to be the Catholic Church in this land. We claim to preach the Gospel of *Christ* in its perfectness. It is therefore to be looked for as a matter of course, that we should embody within the fold of our Church that class to whom, by its Great Author's own declaration, His Gospel is preached; at least if this be not so, the fault lie not at our door. Our being, and our active operation, should have especial reference to the accomplishment of an object evidently dear to the heart of Him who was Himself chiefly among the Poor while on earth. We have a right to look for this mark of the true Church to which the Gospel was committed. And so far as the services of the Church go, so far as her legally and formally defined system extends, we find all the provisions of the Gospel offered to rich and poor alike. The Communion of the Church, the blessed Sacraments, the Holy Word, the Ministry, each and all are the common property of all the household of faith. But who does not know that, through the length and breadth of the land, we do not draw the Poor within the Church, and that, alas that it should be said, "the Poor" have not "the Gospel preached to them."

It may be maintained against all opposition that no where is better provision made for the Poor than in our prescribed services; they can in no other place receive so much that is truly good for the edifying as in the Church, if they are within her fold. And well has a poet of our own sweetly sung'

"Our mother, the Church hath never a child
To honor before the rest;
And she singeth the same for mighty Kings,
And the veriest babe on the breast;
And the Bishop goes down to his narrow bed
As the ploughman's child is laid;
And alike she blesseth the dark-browed serf
And the Chief in his robe arrayed."

We have heard often of the beauty and dignity of our Liturgy; but it is valuable in this above all, that it is so admirably adapted to the instruction of even the humblest, so well fitted when duly used, for the joint devotions of high and low, learned and unlearned. In this particular, the office of the Church is well done; *thus* she *has* provided that the Gospel should be "preached to the Poor."—They know little of the real value of our services who deny them this excellency and this praise.

Whence comes it then that the Poor as a body are not more generally both in town and country, attached to the Church; why, when the rich and great, and all but the poor are gathered within the fold, why wander they from the old and true paths, following those that are not of right their proper shepherds? That such is the fact is too plain to require proof; and yet the fault is not that of our organization, the character of our forms, or any thing which is truly a part of the Church's system. Any one who believes these to be of Divine authority by mediate or immediate establishment, must believe them to be in the fullest degree conducive to a very different end.

What is it then in the working of the Church that hinders the effect and stays the result we expect? Is it not true that we no longer realize it to be the glory of the Gospel that it is "preached to the Poor," and that hence the Church runs the risk of wanting this mark of being the Church of the Gospel? Is it not too true that the masses of the people, the poor, are not brought into contact with the Church, and that thus in reality, the Gospel is not preached to the Poor? The grounds of the affirmative answer, which must be returned to such inquiries, is sufficiently apparent to any one who studies the religious aspect of the times; an internal defection has given occasion to an outward error in practice which so long as it exists, must in the nature of things, so continue to operate.

The true and primitive spirit of Christianity and self-sacrifice for the sake of Christ and his Holy Church, is almost if not quite extinct. An intensely selfish feeling has usurped its place, and we look almost in vain around our Communion for hearts warmed with zeal and devotion, and hands open to give as God has prospered them, for the cause of *Christ*. *To give*, indeed, "hoping for nothing again," Our blessed Lord charged His followers to be ready to lend *freely* without expecting to receive; "for if ye hope to receive, what thanks have ye? for *sinners* also lend to sinners." Can it betoken a healthy feeling in the Church, when the duty of thus acting in affairs of common life, is a point above the practice of those who profess to *give*, not to lend, to the service of God and the support of His Church. Men whom God hath prospered, will not give of their abundance to build a church or to support a clergyman unless they can in some way bargain to receive in return an equivalent. We have splendid churches built, but for what object? Alas! that it should be said, apparently for the benefit of the corporate bodies owning them, rather than solely for the glory of God. If they be for this latter object, why not throw them open for the common use of all the faithful, in holy worship; why turn the house of God into a house of merchandize, and sell, perhaps at a premium, the seats around the altar of Christ? Why build churches professedly to the honor of Him who hath Himself taught us that His Gospel is preached to the *Poor*, from which the Poor are as effectually excluded as if the solemn sentence of excommunication had cut them off from the services of the Church? Her awful ban were it uttered against them, might fall futile to the ground; *they might never* stand within the sound of its thunders! Does the Church indeed hear with wakeful ears the words of St. James: "My brethren, have not the Faith of our Lord *Jesus Christ* with *respect of persons*. For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand *thou* there, or sit under my footstool: are ye then not partial in yourselves? But ye have despised the Poor; the Poor of this world whom God hath chosen rich in faith and heirs of His Kingdom." These are words of startling significance and painful to utter in view of the present aspect of the Church. Are they not literally true in regard to the effect of the system of pew-holding in excluding the poor from our churches?

Our claim to be a true and living Member of the One Holy Catholic and Apostolic Church, may be made good against every caviller. Our profession of preaching the Gospel in its purity may rend the skies. Our Liturgy and solemn ritual may be even more excellent than we esteem them. And yet what is the value of that Catholicity which is more narrow than Judaism, inasmuch as it is a respecter of persons? How can we be preaching the Gospel in its perfectness, when the very characteristic by which its Divine Author distinguished it is in fact obliterated?—And of what use to the poor and lowly our venerated services, when they can but with difficulty if at all gain access to them.

Houses of God we must have, Churches worthy of the majesty of Divine Worship supplied with all that is proper to its performance, according to the best abilities of the members of the Church; but they must be the free-will offerings of the faithful, given up to the glory of God solely,—not the usurious loan of buyers and sellers in the temple of the Most High. The Poor must feel that they have as good a right in the costliest church in the land as the richest of their brethren. Then when they are no longer barred with silken cords and golden bands from the Church, but admitted as freely in their vile raiment to a place by the Altar of God, as they that wear gay clothing—they will know of a truth that "the Poor have the Gospel preached to *them;* and they will love the Church of the Gospel, that blessed tidings of great joy to all people, which regarded not their low estate and their humility, save indeed as a reason for extending special kindness to them.

The duty of preaching the Gospel to the Poor may be admitted, and an effort made to observe this solemn charge given by the head of the Church but without radical change of this nature and to this effect, it is of no avail to build churches, to increase services, to send forth clergy. So long as the rich *infidel* or *heretic* if it so please him, may buy that for gold which the poor, faithful member of Christ, for the sake of his Master's love cannot, in the poverty of his worldly condition obtain, namely, a place in the Church, (in any church, it matters not where,) where he may worship his Saviour, who when on earth had not where to lay his head, what good does he derive from churches which he has *no right* to enter? The increase of services from which he is excluded, only the more bitterly aggravates the scandal cast on him; the clergy sent forth will seem to him the peculiar friends of the rich; and it is too much to expect of human nature to suppose that jealousy will not fill his breast. If things continue as they are in these respects, the poor as a class will be totally alienated from the Church; indeed it may be feared that already they are so, and chiefly for this very reason; they already style the Church "the Church of the rich;" and they treat it accordingly.

It may be said, the church cannot be supported but by the sale of its sittings, and that men will not give to the building of churches without some security for their own benefit. But why will they not give freely as an offering, that they have to give, when they get the return, that is, the privilege of worshiping, as well as if it had been stipulated for in a contract of bargain and sale. This should be a sufficient reason to men who desire solely the good of the church, and are really indifferent to any worldly influences in the matter. Let others be asked—For whose glory is the work, yours or God's? If for your honor and advantage, it is an impious work; you put your hand to it at your peril. If it be truly for the glory of *God* and that solely, how can his blessing be looked for when the characteristic of his Gospel that it is preached to the poor alike with the rich is obscured, obliterated, denied? Better the walls should never upheave the roof, than that the solemn office of consecration should be used to form with those walls a barrier between the rich and the poor in the Family of God. Better the Church's flight into the wilderness and the open vault of heaven for her chancel arch, with the rude, simple cross, and the rocky altar all unhewn, than the noblest, loftiest temple ever reared, if it be built to minister to human pride, or to exclude Jesus Christ in the persons of his Poor members. "Except the Lord build the house their labor is but lost that build it." And therefore, better the seeming progress of the Church be stayed, better the skill of the architect lie dormant, and the sound of the workman's hammer be unheard in Zion, than that the modern innovation, the un-Catholic, un-Christian system of merchandry in God's house be resorted to for the temporal support of the Church—that support which when Christian faith and zeal and love abound, will flow spontaneously in the proper chanels, as free-will offerings, humbly and devoutly devoted to the service of God.

We have lived so long under this state of things—for generations nothing different has been seen—that now the system is fastened like an incubus upon us; and we heed it not. But what is our recourse when we oppose as erroneous, modern inventions in religion? The Holy Scriptures and the practice of the Primitive Church. And where, in either of these, can the least authority be found for a system of traffic in the consecrated property of the Church, and a means of excluding a portion of the members of the Church from participation in her services. To see how inconsistent with what we are taught of God's character, is such a system as this, let us fancy in the holy temple at Jerusalem seats in the courts where the sacrifices could best be seen, sold to the highest bidder or rented for hire to the wealthy sons of Israel. The monstrous impiety of such a use of sacred things would have armed the scourge of small cords in the hands of the Lord of the Temple with scathing vengeance. If he chastised and severely rebuked those who sold and bought in his Father's house, what would not his zeal for it impel him to do to those who made merchandize of his temple.

Prophets foretold, and he in person declared that now in his Kingdom "the Poor have the Gospel preached to them." Would he recognize and allow a system of preaching this Gospel which in effect virtually abrogates this characteristic which his own hands have impressed upon it?

What progress would the blessed Apostles and primitive Bishops and Pastors of the fold of Christ have made had they been governed by motives of worldly prudence to sell the privilege of a seat in their assemblies to furnish the means of supporting and extending the Gospel they proclaimed. It is not too much to say that, humanly speaking, their mission could never have been discharged under such hindrances. And why, if the Church is the same, the Gospel the same, the obligations of Christians the same, the rights of the poor and the necessity that the Gospel should in no way be hindered, the same; if God be indeed unchangable, having the same love and care for the Church now as then—why are Apostolic rule and primitive practice changed for a system which finds its nearest scriptural precedent in the seats of the money-changers, which is in reality, precisely what St. James so severely reprimanded, and which was never, it is believed, known in the Church until the decay of discipline in these latter days.

"The Poor have the Gospel preached to them." These words of our blessed Lord occur in the Gospel for the Third Sunday in Advent, and are seasonably reflected upon now. They are always and at all times true of his Gospel. Any system in the practice of the Church which weakens or falsifies, in any known degree, the full and fair purport of these words, is hostile to the Gospel of him who is the same, yesterday, to-day and forever. It is the right of the poor to have the Gospel preached to them by the Church which is put in trust therewith; and therefore it is charged upon the modern system of selling, or letting for hire the sittings in a church consecrated to the worship and service of the God and Father of *all*, and of his Son, the Head of that Mysticel Body which is the blessed company of *all* faithful people, and of that Spirit by whom we are *all* baptised into that one Body: that this is a system by which the blessings of the Gospel are in a degree limited to the rich, and hindered from reaching the poor; the Church is robbed of what her Saints and Martyrs have esteemed her richest treasure, viz; the Poor of CHRIST; and they left exposed to perish without hearing the words of salvation, or to go astray in dangerous, unauthorised, perhaps fatal paths. And this lack of provision for those who cannot *pay for religion*—whom God hath left to the care of His Stewards the rich and all who *can* afford to contribute something to the support of the Church, is doubtless the reason why as a general thing, they are not found within her pale. It is a fearful thought that such neglect on the part of the Church may be visited with retribution; that we may even now be suffering on this account, the hiding of the Face of God in clouds and darkness.

We are looking backward to the First Advent of our Lord; and these words were then His as He described His Messiahship: "The Poor have the Gospel preached to them." "Oh! how shall we keep his Natal Feast aright with the Poor crowded from His Temples! And we are looking onwards too, to that dread day, the Day of Wrath, when He shall come again to judge the world; and they who as Stewards of His Mysteries, have been put in trust with the Gospel must render in an account of their Stewardship. To whom shall the awful words be addressed—"Verily, I say unto you, inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me!" S. R.

Seminary, St. Thomas' Day, 1846.

For the Churchman.

Mr. Editor,—I have just cut the following from a column of one of our daily papers, given to foreign intelligence:

"The papers record two or three of the many hundred accidents, which I apprehend will occur from experiments in the manufacture and use of '*Gun Cotton*,'"

I ask your insertion of the above from a desire that your widely circulating and influential paper may make its contribution towards putting the community on its guard against what I fear is destined to be a source of very extensive individual and domestic affliction, in the maiming of persons and the loss of life.

CHARITY.

For the Churchman.

IS IT AN ADVANTAGE
THAT CHRIST'S KINGDOM SHOULD BE DIVIDED AGAINST ITSELF?

Mr. Editor,—Some Christians profess to see advantages in the present division of sects. It affords room they tell us for the manifestation of the Christian graces, especially that of charity, though we should suppose that even the record of the Evangelical Alliance would satisfy most Christians of the falsity of this view. Notwithstanding the alleged tendency of sectarianism to promote charity, we hear those who are its advocates applying to that immense portion of the Church which calls itself Catholic, the terms Antichrist and Babylon. Deeply as we deplore the two cardinal errors of the Roman Catholic Church, by which we mean the papacy and the homage rendered to saints, we yet love her; albeit we are aware that she gives Protestants small thanks for their affection. Yet for Christ's sake we will love her, because great as have been her aberrations, Christ hath not forsaken her. For this we will without ceasing give God thanks, while we daily make mention of her in our prayers, that this mighty multitude who bear the Christian name, have not been forsaken of the Head of the Church.

Do any ask us how we can be confident of this, we answer in the Christian graces vouchsafed to her priests and her people. In this we see an evidence by which we should think no Christian could be uninfluenced, that Christ hath not forsaken her. Can it be an advantage, we ask, that these hundreds of thousands of Christians should regard all other Christian men as out of the pale of salvation?

For ourself we see no advantage in any division of Christ's body, the Church.

We would cast to the winds all such reasoning. To us it can cause but one emotion, that of bitter grief. We would mourn and clothe ourselves in sackcloth—we would sit in the dust and eat no pleasant meat while it is thus. Can it be an advantage for the various sects which in England and America divide the Church into fragments, to carry to the heathen the history of their feuds? Can it be an advantage, that soon as the Brahman priest hears the history of Christ crucified, he must hear that throughout this wide continent Christians stand armed against each other, so that one cannot enter the house of prayer without hiding his head for very shame, that controversy must be so bitter.

But how, it may be asked, shall this ever be remedied? We answer it will not be by speaking contemptuous or wrathful words. No, when every religious periodical written to oppose Catholic or Protestant error shall have been burned—when the words Antichrist and Babylon shall have been banished from every pulpit—when all evangelical alliances shall have been disbanded—and in *true sorrow of heart* every Christian shall have clothed himself in the garments of penitence—then shall burst forth one united prayer of bitter agony, that shall rend the heavens, and force

Christ (we speak it most reverently, for prayer hath power to prevail with God,) to come down and unite the scattered fragments of his broken Church. P.

For the Churchman.

MR. EDITOR—In this part of the country the question has lately been mooted among Church people, whether the Morning Prayer can be omitted at an Ordination, provided it has previously been said in the same church on the same day. I have obtained the opinion of an old gentleman who has studied his Prayer Book very carefully; and it is to me entirely satisfactory. Thinking that it may interest some of your readers, I take the liberty of asking a place for it in your columns. CONNECTICUT.

The following is the

OPINION.

Can the Ordination Service be Rubrically performed without the accompaniment of the Morning Prayer, provided the latter has been celebrated in the same Church, at a previous period of the same day?

I think not, for the following reasons:

1. I appeal to the common sense view of the first rubric in the offices respectively for the ordination of Deacons or Priests. It begins thus: "When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation," &c., &c. I can hardly conceive that to a mind not having a counter-theory to establish, or a counter-inclination to indulge, this can have any other meaning, than that Morning Prayer is to commence the solemnities attendant on the ordination.

2. Equally obvious is it from the language of the rubric, that the "Sermon or Exhortation" is to be an immediate appendage to the Morning Prayer. If the latter can form an occasion distinct from the ordination, the former must also; and then the supposed second occasion for assembling in the Church, must be under the provisions of the second rubric, and commence with the presenting of the candidates. This, however, is the first rubric which speaks of the presence of the candidates. If the preceding rubric supposes a *previous* occasion of assembling in the Church, it may be strictly complied with in the absence of the candidates; who, therefore, *may not be present at the Sermon or Exhortation!* an issue, the bearing of which upon the argument, it is of course unnecessary to name. If the two rubrics suppose but one occasion of attendance, the presence of the candidates at Morning Prayer and Sermon is a matter of course.

3. When once a departure is allowed from the letter and common sense construction of the rubrics, the door is open for every variety of private fancy as a substitute. It may suit some to consider the first rubric as itself contemplating two several occasions of meeting, one for Morning Prayer, and the other for the Sermon or Exhortation; and it may suit the same imagination to consider it a matter of course that this last occasion is to be the same as that contemplated by the second rubric; whereby the presence of the candidates at the Sermon will be secured. I see not, however, why the same liberty of construction may not make a third occasion of assembling out of the second rubric, and perhaps two or three others out of the subsequent rubrics. Supposing, however, the second occasion to be provided for immediately after the second comma in the first rubric, and to last through the remainder of the service, we have then a congregation assembled in the Church, and the first thing presented to them *the preaching of the Sermon.* Can anything be more completely out of the analogy of all the Church's arrangements? Could this have been intended?

4. It is hardly probable that the Church designed any difference in this matter between the ordination of Deacons and Priests, and the consecration of a Bishop. The corresponding rubric in the last being more precise may fairly be regarded as throwing light upon the other two. It begins thus: "When all things are duly prepared in the Church and set in order." This clearly supposes that the very *time* and *occasion*, and not merely the *day*, of consecration is come. This being so, the rubric proceeds, "*after Morning Prayer is ended*, the Presiding Bishop," &c., &c. Here it is clearly provided that the consecration solemnities shall begin with Morning Prayer. I argue hence that the Church intends the same thing at ordinations.

5. A contrary view of the case makes a broad distinction, the matter of having Morning Prayer, between the two ordination services, and those of the consecration of a Bishop, the consecration of a church, and the institution of a Minister. The presumption can hardly be short of certainty, that no such thing was designed.

6. I understand that an argument for the innovation is founded on the fact, that in the Communion service, as printed with the ordinal, the rubric is retained, which, in the same service, in its regular place, enjoins that, after the Gospel, "shall be read the Apostles' or Nicene creed, unless one of them hath been read immediately before, in the Morning Service." As this rubric stands in the usual place, it is undoubtedly an indication of the Church's allowance, perhaps original plan, that the Communion Service, on ordinary occasions, be celebrated at a subsequent and distinct time from Morning Prayer. The retention of the rubric in the place now considered, is regarded as a similar allowance for omitting Morning Prayer at an ordination, provided it has been read at a previous and distinct time of the same day. The printing of the Communion Service with the ordinal does not appear in the English Liturgy. It was probably done with us, in consequence of the ordinal having, until I believe 1805, been published in a separate volume and not with the rest of the Prayer Book. It is very obvious, however, from a glance at the rubrics in this transferred Communion Service, that although a few verbal alterations and a few omissions are found in them, yet either their full adaptation to to the purpose for which the service was brought into this new position, was not designed or else has egregiously failed through inadvertence. As a general rule, the rubrics were transferred in a body, as they stood in the *old*, to this their *new* position; evidently without the least thought of their at all qualifying, much less altering, any of the rubrics in the ordinal. This appears from the fact of there being in some places, positive inconsistencies in the rubrical provisions respectively of the Communion and ordinal. For instance: After the rubric, in the Communion, for the collect, epistle, and gospel, and that above noticed, for the creed, this occurs in that service: "*Then* shall the Bishop begin the offertory," &c., &c.; whereas in the ordination of Priests, and the consecration of Bishops, there is a very long interval between the gospel and the offertory, appropriated to divers and most solemn and interesting purposes, including in the latter, the Sermon and Litany, and in each respectively, the actual ordination or consecration. Again: in the Communion, the rubric after the Gloria in Excelsis is, "*Then* the Bishop shall let them depart with this blessing;" whereas, in each of the other offices, a prayer is ordered to be used between the Gloria in Excelsis and the blessing. From all this I collect, that the rule of the Church is, that the Communion is to be administered according to the usual form, except so far as alteration is provided for in the ordinal. It is only with this qualification, that the rubrics in the Communion Service have, at ordinations any force as law.—The reprinting of that service with the ordinal, affects not this principle. As far as it has thither transferred rubrics incompatible with the primary rubrics of the ordinal, the former are null and void. And this, I think, disposes of the only apology wearing the least plausibility, for omitting Morning Prayer at ordinations.

The conclusion of the whole matter is, that in my humble opinion, the ordination service cannot be rubrically performed without the accompaniment of Morning Prayer, even though the latter has been celebrated in the same Church at a previous period of the same day.

For the Churchman.

NEW YORK, December 28, 1846.

Rev. and Dear Sir,—Being attached to the Episcopal Church and a warm friend to the city mission cause, I would beg leave to ask you whether the City Mission Society cannot do any thing in promoting the noble cause which the Rev. Mr. Grigg proposed in his address in yours of the 19th instant, and if so, why cannot he be appointed a missionary at large at once, either by the standing committee of the diocese, or some other way that I know not of; for really it appears to me that the plan he proposes is an admirable one, is economical in all its details, and is precisely just such a plan as is wanted at this peculiar juncture to furnish the Church and the Gospel to all those who might be brought into the Church, not only from unlocated families, but from the great mass of people who are attached to no denomination whatever, and who, by visitations from some efficient missionary, might be brought into the fold of the Church. Cannot Trinity Church, or the Churches, raise a sum to be put into the hands of a suitable committee to carry out the undertaking proposed and to enable Mr Grigg to succeed in his noble undertaking? I have sat many times under Mr. Grigg's ministry, and am aware of his earnest movement to benefit the cause of the Church by enlisting families in the cause of the Gospel, and I am one of those who have felt the good effects of his ministry; and I would really hope that there is sufficient nerve in our Episcopal community to do something in behalf of this work. As a lady, I would do something myself, and I think that the ladies might join together in doing something to forward so blessed a work.

PRISCILLA.

For the Churchman.

NEW YORK, December 28.

Rev. Sir,—Being engaged in business and unable to give much of my time in missionary matters, I would be one to propose that the sum of one thousand dollars be raised to support the Rev. Mr. Grigg, as a missionary at large, in promoting the cause of Free Episcopal Churches, as he proposes to do in yours of the 19th instant. For one, I am willing to pay the sum of twenty-five dollars per annum for three years, provided that forty more gentlemen can be obtained for the undertaking.

Will you please publish this offer in your next Churchman, as I really do think that we want more Free Episcopal Churches, as the Rev. gentleman states, and that he ought to be liberally encouraged by every one who loves the Church and its Institutes. Yours,

AN EPISCOPAL MERCHANT.

For the Churchman.

Mr. Editor,—On reading your last weeks quotation from "a Free Disclaimer," &c., by the Rev. P. W. Alston, I was reminded of the only sensible definition I have been able to get of the term "*Puseyite.*" I could fully say, with that author, "what sort of a creature and what are the peculiarities that distinguish the species I have never been able to ascertain," and "whenever I have heard the term employed, I have enquired for a definition, and in every instance the person wondered at my ignorance and exposed his own," except in one case, which was brought to my recollection by the remark of Mr. A.

At our late Diocesan Convention a member was pointing out to me Clergymen whom he denominated "Puseyites," when I remarked, perhaps I was one, I did not know, I had never yet found out what it was, I might be of the number, and begged the man to tell me by what I should know.—After some thought, the gentleman assured me that "taking the Churchman was a certain test, all who took that paper were Puseyites, and by this I might determine." I admitted to my friend, by that test, I was a Puseyite, and rejoiced to find out the fact. This, Mr. Editor, I seriously consider quite as sensible an explanation as I have heard of "Puseyism." C——.

For the Churchman.

REV. MR. EDITOR—The proceedings of St. Peter's Parish, Ashtabula, Ohio, seemed to have caused Bishop McIlvaine much tribulation, and to have excited among his supporters much virtuous indignation and astonishment.

I do not myself approve the course adopted by this Parish in assuming the tone of defiance and censure towards their Bishop, and publishing their opinions to the world. It is not the part of a sonnd Churchman.

On the other hand, Bishop McIlvaine should rejoice at it for two reasons:

1. He inculcates the right of private judgment to its full extent; and when these gentlemen censure his teaching and fault his doctrines, they are only obeying the mandates which he, himself, has given at other times.

2. He warmly commended the disorderly conduct of two Presbyters of this Diocese some three years since, and publicly thanked them for insulting their Bishop. When other persons, of his own spiritual charge insult him, why should he complain?

Surely, churchmen may feel a little pleasureable sensation at this ludicrous exemplification of the Doctrine of Developement. If they must not, I trust the Protestant Churchman will explain why. QUERIST.

Earthly judicatories are the appointment of God. All magistrates act in His name, and by virtue of His commission. He is invisibly present in their assemblies, and superintends their proceedings. He receives appeals from their wrongful decisions; and will one day rehear all causes at His own tribunal, and reverse every iniquitous sentence, before the great congregation of men and angels. Unjust judges must either disbelieve or forget all this. God is, in like manner, present to the heart of each individual; He is privy to the various reasonings and pleadings of grace and nature, of principle and interest, in that lesser court; and He is a witness of its determinations; which also will by Him be manifested to the world, and openly canvassed, when he sitteth in judgment.—*Bishop Horne.*

Such are the tender mercies of our God, that He is not only careful to provide for us the means of salvation, but represents Himself as mourning with a paternal affection over His children, when their forwardness and obstinacy disappoint the efforts of His love.—*Bishop Horne.*

They who sin must submit to penance, which if a man doth not impose on himself, God will impose it on him: whereas, if we judged ourselves, we should not be thus judged of the Lord. The church hath appointed seasons, and given directions, for this purpose; but who observes either the one or the other?—*Bishop Horne.*

What is said in the Psalms, occasionally, of the law and its ceremonies, sacrifices, oblations, and purifications—of the tabernacle and temple, with the services therein performed—and of the Aaronical priesthood—all this Christians transfer to the new law; to the oblations of Christ, to justification by His blood, and sanctification by His spirit; to the true tabernacle or temple not made with hands, and to what was therein done for the salvation of the world by Him Who was in one respect a Sacrifice, in another a Temple, and in a third an High Priest, forever, after the order of Melchisedek. That such was the intention of those legal figures, is declared at large in the Epistle to the Hebrews, and they are of great assistance to us now, in forming our ideas of the realities to which they correspond.—*Bish. Horne.*

The Churchman.

NEW-YORK, SATURDAY, JAN. 2, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

By appointing the proper preface to the Trisagion to be used "Upon Christmas day, *and seven days after*," the Church sufficiently intimates that she would have us celebrate the first day of January as the octave of Christmas; the octave, or eighth day after every chief festival, having been used to be celebrated with great solemnity in the Primitive Church.

With the octave of Christmas our own Church, following the Church of Engiand, has connected the commemoration of our Lord's Circumcision. It is a mistake, however, to suppose with Wheatly, and some other of our ritualists, that the feast of the Circumcision is of modern origin. It might be so accounted, and would indeed date only from the Reformation, if it were *merely* commemorative of the Circumcision, but considered as connected with the octave of Christmas, it may plead primitive precedent. Mr. Shepherd states this point with his accustomed brevity and learning:

"That the institution of the feast of the Circumcision is more ancient than our ritualists appear to have thought, may be discovered from an inspection of Gregory's Sacramentary; and that in the sixth century, at latest, a special and appropriate office was provided for it, is proved by the Acts of the Second Council of Tours. The 17th Canon of that Council orders 'the office for the Circumcision to be performed on the first of January, at 8 o'clock in the morning.*

In the ancient Church, the office of the Circumcision was sometimes followed by an office called, *Missa ad prohibendum ab idolis*; or, to adopt a translation, from the title of one of our Homilies, "Against Peril of Idolatry.†

Last of all was celebrated on this day the octave of the Nativity. As the two Festivals of the Circumcision of Christ and the octave of the Nativity necessarily fell upon one and the same day, and as the octave was observed with extraordinary solemnity, the day would naturally receive its general denomination from the octave and not from the Circumcision. Accordingly we find that in many of the Calendars, and Lectionaries, the title of the Circumcision was dropped, and that of the octave only retained. Still an ancient Gallican Lectionary notices the 'Circumcision' and 'the first Sunday after the Circumcision,' and a Gothic Liturgy contains an office for 'the Circumcision of our Lord Jesus Christ.'"‡ From the order in which Pseudo Alcuin treats of the festivals, beginning with the Nativity, the Circumcision, the octave of the Nativity, the Calends of January, &c., it seems highly probable that the three last were all observed in the time of Charlemagne, or at least when this writer lived. From Ivo's discourses on the Advent, Nativity, and Circumcision of our Lord, which follow each other without interruption, and his omitting the octave, we may perhaps be justified in concluding that the Feast of the Circumcision was in his time noticed at least as much as that of the octave."

Mr. Shepherd also refers to the old Missal of Sarum in support of the same point.

The rubric in regard to the Collect for Christmas day and the selection of the lessons, &c. for the Feast of the Circumcision, merely shows, we apprehend, that our Church has designed to make the latter event chiefly prominent, and not that she has intended to sever it from the observance of the octave of Christmas, which is plainly recognized in her Communion Office.

Considered as *New Years day* the first of January has no ecclesiastical authority. In this aspect it was indeed not unknown to the ancient Heathen, and though the coarse and licentious revelry which they connected with it have fled before the purifying influence of Christianity, yet some of the more innocent customs remain which an old English divine (Dr. Sparke) teaches us how to use:

"Much superstition there was among the Gentiles, in the observation of the Calends of January; but two passages there were not to be disliked by good Christians: the first, that they did strive every man to show his skill that day, in some eminent act of his profession. The second was a neighborly commerce of presents, that customable vicissitude of giving and receiving New Year's gifts;§ and why we may not *wish* one another a good year (at the beginning of it) as well as a good morrow, or a good night, I know not; and why we may not then, testify our natural affections, one toward another, by some presents, as it was usual at feasts, (Esther 9,) I see no reason; only let us baptize the practice by this Christian addition, that we now forget not to tender God a present, and such an one as may be acceptable to Him, such an one as He calls for, by the wise man, (Prov. 23,) "Son, give me thine heart." Or by His Apostle, (Rom. 12,) "that you present your bodies a living sacrifice, (the casket here involving the jewel) your body a *living sacrifice*, holy, and acceptable unto God, which is your reasonable service.' You see, the present that is holy is acceptable unto God, and the most reasonable service; and that not only in respect of Him, but of ourselves; for by this surrender of the heart to God, it shall be returned to us with infinite advantage, (as the cloth is from the fuller, as the ship from the Indies,) cleansed and garnished with grace and mercies. God will not be behind hand with us, "having given us His Son," saith the Apostle, "how shall He not with Him give us all things?" especially if we but crave them of Him in the words and spirit of the Royal Prophet, (Psalm 51,) "Create in me a clean heart, O God, and renew a right spirit witain me;" and so to make each of us a *new creature*, is infinitely the best of *New Year's gifts.*"

Hence, by the way, may be seen how purely Christian in their origin and effects have been the Feast of the Nativity and its octave, and how effectually they have abolished, in all its offensive features, the feast of *Saturnalia* which was connected with the Calends of January. Nothing but the proximity of time could ever have led to the notion that the Heathen-feast gave birth to the Christian. The Puritan Selden who, we suspect, first broached this notion refutes it, in the same breath with which he utters it, by his account of the popular Christmas amusements and usages, all of which (except "the lord of misrule,") are referable, and are by him referred to a Christian source. We give the passage as we find it under the word *Christmas*, in Broughton, who, however, quotes it without comment:

"Christmas succeeds the Saturnalia; the same time, the same number [?] of holy days; then the master waited upon the servant like the lord of the *misrule.*

"Our meats and our sports (much of them) have relation to Church works. The coffin of our Christmas fires, in shape long, is in imitation of the cratch; our choosing kings and queens on Twelfth night, hath reference to the three kings. So likewise our eating of fritters, whipping of tops, roasting of herrings, jack of lents, &c. they were all in imitation of Church works, emblems of martyrdom. Our tansies at Easter have reference to the bitter herb, though at the same time it was always the fashion for a man to have a gammon of bacon, to show himself to be no Jew."

If any, however, are disposed to trace a nearer connexion between the two, the ingenious author of "Revelation Examined" and "The Life of David," will furnish them with better reflections than any which Mr. Seldon would be likely to suggest. Dr. Delaney, who flourished about the middle of the last century, in a sermon on Christmas Day, thus discourses:

"The festival of our blessed Saviour's Nativity hath succeeded in the same season of the year, with the ancient *Saturnalia*, an heathen feast, instituted in memory of the golden age, which flourished as they deemed under the reign of *Saturn*; when all mankind lived in freedom, and ease, and plenty: and the distinctions of bond and free, of tyrant and slave, were unknown. In this season masters forgot their tyranny; and servants threw off their chains; and an image of the original ease, festivity, and freedom, was exhibited to the world. When christianity was established in the place of heathenism, it quickly came to be understood, that true liberty was restored with it. That mankind were now redeemed from the slavery of vice and sin, and satan; and restored to the original freedom of the sons of GOD. From hence, they quickly came to be considered, upon the foot of their natural relation, and original equality: *that in Christ Jesus there is neither Greek, nor Jew, Barbarian, or Scythian, bond or free; but a new creature.*

"Those who were before aliens, and enemies, now became brethren; sons of the same first parents; servants of the same GOD, and heirs of the same salvation. In this way of thinking, tyrants threw down their scourges, and slaves shook off their chains. The consequence of which was, ease, and equanimity among the lower part of mankind: condescension, humanity, beneficence, and charity among the higher; and love, joy, innocent festivity, and freedom among all. How blessed a scene was this, and how noble a picture of the original simplicity, felicity and equality, was exhibited to the earth.

"This was the festival of *Christmas* in its original institution; then were the house, the board, the arms, and the heart open to the stranger, the friendless, the fatherless, and the widow: and the poor tenant was welcomed, and levelled with his lord. Alas, these happy times are now vanished: the great era of the christian redemption, is now remembered in nothing but the name. That spirit of irreligion which is gone out into the world, together with its vile and genuine offspring, the sordid selfish, insatiable spirit of avarice and private luxury, have either devoured, or driven away, the generous, and the God-like spirit of public hospitality, attended with innocent and social mirth. Or if there be yet any remains of the ancient and hospitable festivity, they are for the most part, such only, as are seen in the revels of those who, as *St. Peter* expresseth it, take pleasure to *riot in the day time, spots they are and blemishes in these feasts of love:* and bring reproach and infamy upon this sacred and solemn festival. "Having eyes full of adultery, beguiling unstable souls, alluring through the lusts of the flesh. Through much wantonness those that were clean escaped from them who live in error. While they promise liberty, they themselves are the servants of corruption." These are they upon whom the woes and vengeance of God are justly and peculiarly denounced in the sacred writings. Woe unto them that call evil good and good evil (saith the prophet) "woe unto them that are mighty to drink strong drink, that rise up early in the morning, that they may follow strong drink, that continue until night till wine inflame them. And the harp and the viol, and the tabret, and the pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operations of his hands. Therefore hell hath enlarged itself, and opened her mouth without measure, and their glory and their multitude and their pomp and he that rejoiceth shall descend into it. Rejoice, O young man, in thy youth, and walk in the way of thine heart, and in the sight of thine eyes, but know that for all these things God will bring thee into judgment," for time mispent, and for talents misapplied; for health impaired and life cut short; for the ends of infinite wisdom defeated, and inverted: for the best blessings of life converted into a curse; either cruelly withheld from all the duties and delights of charity, or more cruelly wasted in licentiousness, for the propagation of evil principles, and the infection of evil example; in one word, for the best gifts of GOD, either diverted from their true ends, or abused to the worst. "For all these things God will bring thee into judgment." His just vengeance will await thee in this world, and pursue thee into the next: where the worm dieth not, and the fire is not quenched. From this dreadful doom, and unutterable woe, GOD of his infinite mercy deliver us all, through the merits and mediation of Jesus Christ."

A comparison of this passage with the extract on our first page from the sermon of Bishop Andrewes on the Nativity, suggests hints on the mutations of the English pulpit, which we have not time to follow out. Commending, however, to the reader's particular attention the Catholic views of Andrewes (towards the end of the quotation) on the Sacrament of the Eucharist, we conclude with the salutary reflections which the pious Bishop Horne connects with the Festival of the Circumcision:

"Something Christ hath left us, in every mystery, to believe, and to admire; something also to love, and to imitate. The legal ceremony of the Circumcision, having received its accomplishment in Jesus, became of course null and void; insomuch, that the performance of it afterwards was justly deemed a renunciation of Christ, a denial of his advent in the flesh; for so the Apostle witnesseth; 'Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.' This is the unhappy case of the Jews to this day; who, having lost the evangelical faith of their fathers, still continue under the law, with all its judgments in force against them; and this must be their case, until their heart shall turn to the Lord their God, until they shall be led to acknowledge the holy Jesus as the end of the law, and the Saviour of the world. In the meantime, by us who believe, the doctrine is to be transmitted from the head to the heart, there by the operation of the Eternal Spirit, to do away what St. James styleth 'the superfluity of maliciousness, cleansing us from all filthiness of flesh and spirit, that we may perfect holiness in the fear of God. It is true that sin was mystically cut off, and destroyed in the body of Christ; but wherefore? That it might live and flourish in us? God forbid. Christ was made sin for us, not that we might continue in sin, but that we might become the righteousness of God in him. For if we be dead to sin in Christ our representative, how can we, consistently with our profession, live any longer therein? How can the Circumcision of Christ profit any one, who celebrates the festival as constantly as it returns, himself still continuing 'uncircumcised in heart and ears?' Or, in other words, how can his baptism save him, whose life is one perpetual renunciation of it? For baptism, which succeeded in the place of circumcision, takes up the mystery where that left it. The one showeth sin cut off, in and with the body of Christ; the other representeth it as buried in his grave, and the new man, through the power of his resurrection, risen again, without sin unto salvation. And one cannot but admire the manner in which St. Paul hath interwoven the spiritual application of these two sacraments of the old and new law. 'Ye are complete,' saith he, (to his Collossians) 'in Christ, who is the head of all principality and power. In whom, also, ye are circumcised with the circumcision made without hands, by the circumcision of Christ, buried with him in baptism; wherein, also, ye are risen with him, through the faith of the operation of God, who hath raised him from the dead: and you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.' We are to labor, therefore, after the spirit and power of these two sacraments in our hearts, that they may be manifested in our lives and conversations. Otherwise the letter of them can only condemn us. For as he is not a Jew, so neither is he a Christian, who is one outwardly; but he is a true Jew, and he is a true Christian, who is so inwardly; from whose heart and members the lust of the flesh, the lust of the eyes, and the pride of life are cut off; who is dead and buried to sin, and risen again to righteousness. This blessed work, sacramentally shown forth and begun in baptism, is to be continued through life by the successive renovations of repentance, by daily accessions of knowledge, faith and charity, producing and carrying on a gradual growth in grace, until it be perfected. And as the season annually returns, when it pleaseth God to begin again his work, which men so often behold, of renewing the face of the earth, by commanding the sun to revisit and cheer our world, where nature, during his absence, hath drooped and languished away, but is again to be raised from the death and deformity of winter to the life and beauty of spring, until by a silent, progressive operation, the year be crowned with the loving kindness of the Lord; are we not hereby directed to look up by faith to the great luminary of the intellectual world, who declareth from his glorious throne, "Behold, I make all things new;" beseeching him to arise upon us with healing in his wings; to visit us with the light of his countenance, and the joy of his salvation, that so old things may pass away, and we may be renewed in the spirit of our minds; to disperse the clouds and darkness of ignorance; to lay the wintry storms and tempests of disordered passions, and introduce into our hearts the calm and gladsome spring of everlasting righteousness and peace; to pour upon the year all the blessings of that glorious festival, with which it commenceth; and, in one word, by making it HOLY to make it HAPPY."

* Et hora octava in ipsis Calendis Circumcisionis Missa Deo propitio celebretur.

† This office was composed for reasons in some respects like those for which the Homily was written. The Calends of January, or the beginning of the new year, was a fixed or stated annual heathen festival, which was celebrated with rites at once grossly licentious and idolatrous. After the idolatrous rites were suppressed by Emperors, the Christian Fathers and Councils had sufficient reason to complain of the public dancings, the interchanging of habits between men and women, and other impurities. The Council of Trullo, to put an effectual stop to such irregularities, forbad the frequenting of this and other heathen festivals, under the penalty of excommunication. These festivals, Pseudo Alcuin says, should be called *Cavendæ*, not *Calendæ*.

‡ Mabillon de Lit. Gall. Lib. ii. and iii.

§ Janus ait,
Tempore commisi nascentia rebus agendis,
Totus ab auspicio ne foret Annus iners,
Quisque suas artes ob idem delibat agendo, &c.
OVID, Fast. I.

The "Strenarum Commercium" of Suetonius is also quoted.

☞ We beg to call the attention of our readers to our "CARRIER'S ADDRESS," the best thing of the kind we have ever seen, and one which fairly entitles the honest Carrier—whose "Happy New-Year" should always be substantially reciprocated—to double of his annual gratuity.

In the New York Observer of last week we find an account of the proceedings of the New York City Tract Society, at which the Rev. Doctor is reported in the aforesaid paper, to have uttered the following language:

"Are we not preachers of the Gospel? This society is employing fit instruments for the salvation of the masses of the people. Shall any man deny this because they do not wear all the uniform that he would put upon them? Sir, I *dare* not do it; and I care not what the spirit of sectarianism, barking and ravenous around me, shall say or do, I dare any one to deny that we are preachers of the Gospel. I look upon my brother before me, and shall any one tell me that he is not a preacher of the Gospel because he has not been placed in my circumstances?

I see I have provoked a smile, and I had no intention to say any thing that should have such an effect, and I will not pursue any remarks having such a tendency: but I will lay down this proposition—all that constitutes saving truth is published by the American Tract Society, and their tracts are a life-giving word. They are Gospel tracts, and I appeal to my brother Everts whether he, out of the depths of the waters, cannot join me in the elevation of my episcopacy in bearing this testimony. I will not give up an inch or a fathom to him, and he will not give up an inch or a fathom to me. But he will not say that water is the Gospel, and when I say that episcopacy is the Gospel let this tongue stop."

GRAND CEREMONY IN ROME, IN HONOR OF THE NEW POPE.—The following glowing account of a recent pageant or grand triumphal ceremony in Rome, is copied from a late number of the Liverpool Standard. It is from a correspondent in the "Eternal City," and is dated Nov. 8th:—*Boston Transcript.*

The grand ceremony of taking formal possession of the Lateran Church began this morning, and is not yet terminated, though the guns of St. Angelo are just now marking by their deafening roar that the most solemn stage of the business is being enacted. To this exhibition of Papal pomp the whole country round has been flocking in for the last two or three days, and the constant arrivals from Naples and Florence have evinced no less interest on the part of foreign visitants. The Olympic games of Greece could scarcely present a fairer gathering in epitome of the various Hellenic tribes than Rome presented this week of all the surrounding towns in a circuit of one hundred miles, diversified in costume as distinctly, and as easily recognizable by a peculiar juxtaposition of primitive colors, as the highland clans. Down from the suburban hills came bands of music and troops of *pifferari*, to describe the general effect of which would require the classical bagpipe of Mr. Macaulay. For several evenings past the theatres have resounded with acclamations bestowed on a dull drama of Abbe Metastasio, dug out of oblivion for the purpose of political allusion, *La Clemenza di Tito*; and it was obvious that a popular demonstration, on a gigantic scale, was about to be given to his Holiness, expressive of the public resolve to sustain him against all reactionary efforts. And most overwhelming was this day's exhibition of physical strength along the whole line of the Pope's progress from his Quirinal Palace to the Lateran, amid shouts of enthusiastic devotion, such as the unanimous heart of a whole people, long estranged from such feelings, could alone give forth. The richest tapestries lined the palaces on the line of procession; festoons, garlands, and silk hangings profusely ornamented the inferior dwellings, and every balcony was a focus of patriotic ebullition, as the Pontiff was borne onward in the midst of as picturesque a *cortege* as the imagination of this fanciful land could conjure into existence. An idea of the dresses worn by the Romon Court in this singular cavalcade, can be only conveyed to the English reader by referring him to the gorgeous picture at Hampton Court of the "Field of the Cloth of Gold;" almost all the costumes in that glowing representation being reproduced in the retinue which rode with the Pope in this splendid revival of a mediæval ceremony. All the judges were on horseback, as well as all the prelates, bishops, pages, the Governor of Rome, the senators, and other indescribable functionaries of a variegated and many tesselated government; men in armor, the noble guard and the Pope's standard bearer, on his *obligato* mule, leading the van.

An immense crowd of swarthy peasants from the Sabine, Volscian, and Latin districts, filled the Campo Vaccino, and rent the air with reiterated shouts on the Pope's entering the old Via Sacra, at which moment the great bell of the Capitol, which is only heard on such an occasion as the present, roaring above the voices of the multitude, uttered its singularly deep vibrations, "pealing solemnly." At the triumphal arch of Titus, some curiosity was excited, in expectation of the Jews' representatives in Rome paying homage, as usual, to the new sovereign, and craving toleration, but the Pope's good taste dispensed with a display which only keeps alive the sense of inferiority, and difference of caste—a prelude, we hope, to ulterior measures on behalf of Israel. All the rising ground on the Palatine hill was densely covered with spectators. The cavalcade ultimately reached its destination, the Lateran Church; and certainly no Roman triumph, nor mediæval pageant could have surpassed what we witnessed to-day. To realize *one* part of the old classic procession, there were only wanting the Rev. Dr. Newman, Ambrose St. John, and George Talbot, to walk in the character of war captives.

"Britannus ut descenderet
Sacra catenatus via."

Wiley & Putnam, 161 Broadway, have published "The Butterfly's Ball, and Grasshopper's Feast: with other interesting stories for young people. With numerous illustrations, engraved on wood, by J. W. Orr."

MR. MAJOR REFUTED BY HIMSELF, &c. "By a priest of the Church in Pa.," is a very clever specimen of controversial ability; and though but a small pamphlet, effectually disposes of Mr. Major. More important engagements have prevented us from continuing our review of Mr. Major's book, which, however, we shall resume at our leisure. Meantime we will take a brief note of the present pamphlet.

In the first section the writer remarks, and gives abundant proofs of the correctness of the remark, that "so far as we have examined his book, every argument, every quotation, every criticism, without one solitary exception, is taken from a few modern controversial writers, the essential points in whose arguments have been answered and re-answered by churchmen."

The third section points out Mr. Major's numerous instances of indecorum, which as well as the second-hand quotations, are chiefly remarkable as contrasted with Mr. Major's professions. The second section, which forms the chief part of the pamphlet, summarily refutes Mr. Major's positions by means of Mr. Major himself. We give an extract:

(1.) In the preface to the "Reasons," Mr. Major alludes, (with caution, still) as an argument for the Roman schism, to the success of her principles in their numerous converts.

Answer. Mr. Major, in his "Vindication," page 78, thus refutes himself:—

"Success in gathering numbers is a poor criterion to judge by. But WE (Protestant Episcopalians) are willing to appeal to it, if demanded. It is true, that in this or that particular place, the progress of the Church is slow, on account of some unfavorable circumstances. But throughout the country, its present progress is more rapid, I believe, than that of any denomination. The number of our Clergy has more than doubled during the last ten years; and the number of Lay-members has increased in the same proportion."

Again, on page 82, Mr. Major gives us the following facts.—

"And in this country conversions to the (Prot. Epis.) Church from the various denominations are no less numerous. Bishop DeLancey, in a note to a Sermon recently published, makes the following statements: 'Bishop Griswold stated, in 1841, that of two hundred and eighty-five persons ordained by him, two hundred and seven of them came into the ministry of the Episcopal Church from *other denominations*; but what proportion of these had been ministers he did not state. From the most accurate investigation that can be made, I am led to believe that about three hundred Clergymen and Licentiates of other denominations have, within the last thirty years, sought the ministerial commission from the hands of the Bishops of our Church; and that, of the present Clergy in the Church, at least two-thirds were not originally, by education, Episcopalians, but have come from other folds.'

"According then to Dr. De Lancey's estimate, two-thirds of our clergy, (that is 800) have come from other denominations. What a powerful attestation of the truth of Episcopacy! I know there are a few fickle-minded persons who are always changing their religion. But when hundreds of the most intelligent men flock from all quarters into the Church, it ought at least to awaken serious consideration and thorough examination."

(2.) On page 9 of the "Reasons," Mr. Major says, the "*presumption* is wholly in favor" of the Papacy.

Answer. On page 29 of the "Vindication," he proves the presumption to be in favor of the Episcopacy.

"Episcopacy then is expedient, *i. e.* the best adapted to the nature and design of the Church. But does not that very fact render it probable that it is the *divinely appointed* mode of ecclesiastical organization? Since the Divine Wisdom is perfect—the plan which is best would certainly have been instituted."

(3.) On page 9 of the "Reasons," Mr. Major declares that the Papacy was for many years the received doctrine of the whole of Christendom;" and again, page 11, "it has confessedly occupied the ground from time immemorial."

On pages 44 and 45 of his "Vindication," he gives as good a refutation as we could wish, and demonstrates "Episcopacy," without the Papacy, to have existed from time immemorial.

"Episcopacy now, as ever, is co-extensive with the Christian religion. All the oldest and largest churches are Episcopal; and in remote and secluded portions of the earth, modern travellers have discovered ancient Churches, with their Bishops, Priests, and Deacons. Thus, on the coast of Malabar, in the South of India, Dr. Buchanan found multitudes of Episcopalians, who had from the earliest times been cut off from all intercourse with other parts of Christendom. In modern times this people were first visited by the Portuguese in 1503. 'When the Portguese arrived,' says Dr. Buchanan, 'they were agreeably surprised to find upwards of a hundred Christian Churches on the coast of Malabar. But when they became acquainted with the *purity and simplicity* of their worship, they were offended.' 'These Churches,' said the Portuguese, 'belong to the Pope.' '*Who is the Pope?*' said the natives, '*we never heard of him.*' The European Priests were yet more alarmed when they found that these Hindoo Christians maintained the order and discipline of a regular Church, under Episcopal jurisdiction: and that for 1300 years past they had enjoyed a succession of Bishops, appointed by the Patriarch of Antioch. 'We,' said they, 'are of the true faith, whatever you from the West may be, for we come from the place where the followers of Christ were first called Christians.' (Antioch.) These Portuguese Romanists 'accused them of the following practices and opinions:' 'That they had married wives—that they owned but two sacraments, Baptism and the Lord's Supper; that they neither invoked saints nor worshipped images, nor believed in purgatory; and that they had no other orders, or names of dignity in the Church, than Bishop, Priest and Deacon.'"

"We have another similar instance, in the case of the Nestorian Christians, who, from time immemorial, have been secluded among the mountains of Koordistan, (Ancient Assyria.)"

(4.) On page 11 of the "Reasons," Mr. Major demonstrates the Papacy by the analogy of the Jewish Church.

Answer. In his "Vindication," pages 19 and 39, his arithmetic as well as his theology was more accurate, for he demonstrates the Three orders of the Episcopal Church from the Three orders of the Jewish Church.

"Under the Mosaic Dispensation we find a three-fold ministry with these titles: High Priest, ——— Priests, and Levites; in the days of our Saviour, Christ Himself, the twelve Apostles, and the seventy Disciples; after the Ascension, the twelve Apostles, the Bishops, Presbyters, and the Deacons. Towards the close of the Apostolic age, the names became finally settled, as they now are: Bishops, Presbyters and Deacons. We maintain, then, that the Apostles alone ordained—and those called Elders, never—that the Apostles invested Timothy, Titus, and others with the ordaining power, and thus it has descended to the present time."

Again. "Just as in the Old Testament, which is the model, the Priesthood was composed of Priests and High Priests—the latter possessing certain superior rights. The theory is perfectly consistent with Episcopacy."

(5.) Mr. Major, in 1846, reasons for the Roman Catholic Church, because "The Church is most commonly designated in Scripture as a kingdom." (p. 13.)

Answer. In 1844, he demonstrated the truth of the Protestant Episcopal Church by this identical argument

"Let the reader first remember how often the Gospel system is called a *kingdom*, both in the Old and New Testaments. And can there be a kingdom without a 'Form of Government?' Let him then consider the commission which the Saviour gave to his Apostles, 'As my Father hath sent me, even so send I you.' 'I appoint unto you a kingdom as my Father appointed unto me.' 'Whatsoever ye shall bind on earth, shall be bound in Heaven.'" (p. 29.)

"And since the Church was founded by the Saviour through his Apostles, i. e., by 'Divine Right' or authority—the form of government, which was necessarily a part of it, must be by 'Divine Right' also." (p. 30.)

The New Year brings its usual attractions to the young. The Sunday School Union have issued several new and beautiful books, and to its depository, as in duty bound, we first commend our readers for the selection of suitable Holiday presents.

The Messrs. HARPER & BROTHERS, 82 Cliff street, also seem to have been specially mindful of their juvenile customers.

First we have—

"FLOWERS OF FABLE, from Northcote, Æsop, Croxall, Callert, Dodsly, Gay, La Fontaine, Lessing, Krasicki, Herder, Merrick, Cowper, &c. With numerous engravings."

This work contains nearly three hundred fables, with appropriate embellishments and ornamented letters. We might say much in commendation of the principle on which the selection has been made, but we should be recreant to the memory of early years if we did not say that the greatest recommendation of the book is that its "morals" are short.

Next we have from the same publishers—

"EVENINGS AT HOME; or *The Juvenile Budget Opened.* By Dr. AIKIN and Mrs. BARBAULD. *Revised edition. From the Fifteenth London Edition. Illustrated with engravings* after Harvey and Chapman, by Adams."

A work which has acquired such universal and well merited favor as the Evenings at Home, it is superfluous to commend. We would only call attention to the engravings, which are most spirited in design, and skilfully executed.

HUTTON'S BOOK OF NATURE LAID OPEN: Revised and improved by Rev. J. L. Blake, D D., Author of various works on general literature."

Appears to be an excellent book, and one which has the merit of being "prepared expressly" by a very competent editor, "for young persons," and promises to be "interesting for persons of all ages." From the same publishers, Harper & Brothers, 82 Cliff street.

When we add that besides these we have from the same publishers—

LETTERS ON ASTRONOMY, *addressed to a lady:* in which the Elements of the Science are familiarly explained in connexion with its literary history. With numerous engravings. *By Denison Olmstead,* LL. D., Professor, &c., in Yale College.

In which the celestial phenomena are explained in a popular way, and illustrated by means of excellent plates, we shall have convinced our juvenile readers that if they do not receive this year handsome New Year gifts, it will not be because they have been forgotten by HARPER & BROTHERS.

A PROGRESSIVE GERMAN READER, *adapted to the American edition of Ollendorff's German Grammar; with copious notes and a vocabulary. By G. J Adler, A.B., Professor of the German language and literature in the New York University.* D. Appleton & Co. 12mo. pp. 321.

Although Ollendorff's method does not require a Reader, the student who follows it being enabled with a dictionary to begin any one of the easier authors after completing the Grammar, yet to meet the wants of those whose aim is to read the language only, Professor Adler has prepared a Reader on a plan which he has found in his own experience to be a useful one. The selections which the work embraces are arranged progressively, and present examples of the authors of the most note. To read the list of those represented is enough one would think to tempt one to begin the study.

A PRACTICAL INTRODUCTION TO GREEK PROSE COMPOSITION. *By Thomas Kerchever Arnold, M. A Revised and corrected by Rev. J. A. Spencer, A.M.* D. Appleton & Co. 12mo. pp. 237.

No teacher will underrate the importance of actual use of the language to be learned, and in the case of the dead languages the pen must do the work which oral practice supersedes in living tongues. Arnold's "Introduction" follows faithfully the system on which his other classical works are framed, and of the system we will say that if unremittingly followed out and enforced, the learner will be well and solidly grounded in the principles and minutiæ of the classical tongues. At the same time we do not say that it would receive our preference over all others.

THE EMIGRANT. *By Sir Francis B. Head, Bart.* Harper & Brothers, 12mo. pp. 282.

The gallant Baronet has presented in a series of lively sketches the events of a few years back, *quorum pars magna fuit.* The Canadian rebelion, including that vexatious question which the destruction of the Caroline originated, occupies a large part of the volume. Sir Francis is a loyal subject, and a manly writer. His volume will well repay perusal, especially as bearing on the union of the Canadas. His opinion of that measure is decidedly that it is an error, one into which the Parliament was deluded. Sir Robert Peel's policy too is spoken of in language which is now held towards him by many of his former supporters.

The "Daily Memorandum Book for 1847," published by Francis & Loutrel, No. 77 Maiden Lane, will be found a very convenient Almanac.

From the Church Times.

THE CHURCH OF THE HOLY CROSS.

Mr. Editor,—It has never been our lot to spend a day of more real enjoyment, than we received from a recent visit to the Church of the Holy Cross, at Troy, New York. There are some circumstances connected with this church, which give it a peculiar interest to every Churchman. It is, in a special sense, the work of faith. It is one of the instances which have lately occurred, and which are among the cheering indications of the practical results likely to follow the recent revival of Catholic principles, where single members of the Church have been moved to extend, out of their abundance, the precious blessings of the sanctuary *freely* to the poor. It is more. It is an endeavor to glorify God. Like one who laid at the Saviour's feet a "very precious" offering, the charity which prompted this enterprise, seeking to render unto the Lord of the best of His gifts, has reared a temple, whose architectural beauty, dignity of ornament, and imposing celebration of Divine service, combine to produce an effect scarcely equalled by any of our churches.

In point of situation, the Church of the Holy Cross has every advantage, being placed in a beautiful grove, on a hill which looks down upon the town immediately below. It is built of blue limestone, in the *early English* style, cruciform, with a square tower in front. The gable is surmounted by a massive Latin cross. On entering, one is at first struck with the goodly font of stone, holding its proper but with us unusual position, at the door.

There are no aisles. Small windows filled with stained glass, each containing some Scriptural motto, such as "God be merciful," "Pray without ceasing," diffuse around a rich and chastened light. The north transept contains the organ. Open walnut seats (not stained) are placed in the nave on either side, and near the chancel are the benches appropriated to the choristers.

The furniture of the chancel consists of an altar, lectern, credence table, two chairs, and stalls for the clergy, and is so arranged as to give prominence to the altar, which is placed against the east wall, and covered with a crimson velvet cloth, embellished with the sacred monogram.

The church is remarkable for its open roof, likewise of walnut, high-pitched, and of bold design, and for a beautiful altar-piece, painted and presented by Mr. Robert W. Weir. The piece represents the scene of the crucifixion, immediately after the descent from the cross, and is an altogether original conception. The distinguished artist, with pious reserve, has chosen not to exhibit the sacred Body of the Redeemer. In the foreground stands the holy cross, visible by the last red rays of the setting sun. Around upon the ground lie the instruments of torture, while in the distance are seen a group of persons bending over the Body of Christ, as they bear it away to the sepulchre. As the subject of this picture is appropriate to a shrine raised to the honor of that "Blessed wood, whereby righteousness cometh," so its effect is in perfect keeping with the expressive building it adorns, and to which it contributes a solemn and subduing sacredness.

But the services, which are the peculiar and most interesting feature of the church, remain to be described.

Connected with the parish is a charity school of eighty girls, the result of the same devout liberality that founded the church. In this school, much attention is given to choral singing, in which the pupils are trained by the instruction of a competent teacher, and by the care and attention of the minister himself, the Rev. J. J. Tucker, with such success, that, by the assistance of this youthful choir, sometimes the whole, and always a great part of the public worship, is performed after the manner of the cathedral and collegiate services of our mother Church. At divine service, the children are divided into two choirs, occupying the appointed places opposite each other, near the chancel; and on the Sunday afternoon when we were present, the entire Psalms for the day were chanted antiphonally, that is, the priest and the choir on his side the altar chanting one verse, and the choir on the other side responding, while all joined together in the *Gloria Patri,* which at this church is repeated, according to Western usage, after every Psalm. The canticles also were chanted. The versicles after the Lord's Prayer and Creed were intoned by the priest, the responses thereto, and the *Amen* throughout the service, being made by the full choir. This was our first impression of the English choral service, and we will say to all who value our common prayer, that we were never so conscious of its exceeding beauty, as when thus performed, according to the venerable usage in agreement with which it was framed. It was truly grateful and animating to our Church, claiming all the glory of her heritage, and uttering forth her simple but majestic ritual in that way, which alone realises the Catholic idea of *worship.* But over and above this, that service had an interest all its own. Surely it was the nearest approach to the adoration of the upper sanctuary, those words of inspiration, sung by the angelic voices of the "little children" whom God had ordained to "perfect His praise."

After Evening Prayer, the twenty-third Psalm of David was sung as an anthem, and if the grave harmony of the chant was thrilling, not less admirable was the accuracy with which the more elaborate composition was executed. There are few who have not been deeply touched with the exquisite tenderness of this Psalm, but addressed, as it then was, unto the God of the fatherless, by those who had so recently experienced His great mercy in "leading them" by His "waters of comfort," even the holy water of His Baptism, thereby "restoring their soul," by nature sick and faint, and "preparing a table before them," such that their "cup" of blessedness was "running over," the Divine thanksgiving seemed to gain a new fulness of spiritual meaning.

The concluding prayers were said. The last deep tones of the mellow organ died away. The congregatian departed. The shadows of evening were stretched out. The day had passed away. Not so its memory. Not so the soothing recollection of that unworldly scene. It had "entered into the soul." It was stored up among the "pleasant treasures" of the past.

Two things struck us as remarkable in this church. One was, that nothing about it seemed new. For aught that appeared to the contrary, the building might have numbered centuries for the few years since its erection. And in the services, for aught of clumsiness, or awkwardness, or strangeness, the band of little choristers might have held a hereditary office in the house of God, might have been the children of parents who once held their blessed place in the sanctuary, and who could trace back their descent, generation by generation, to the age which has given the type and architecture of the structure. On the other hand, every thing was natural. There was no attempt, no unreal striving to reproduce a thing of other days and places. It was *our* service. You had a home feeling as soon as you entered the Holy Cross. It was our Church there making itself known and heard, and we had abundant evidence, (in the catechetical exercises,) that it was not working partially or in one direction, but was making itself known in the fulness and consistency of its system.

The faithful company, who have carried the Church of the Holy Cross to what it now is, deserve our congratulation and thanks. Our thanks, because they have undertaken to present our services under the immense advantage which they derive from their natural union with the old ecclesiastical music,—a work at all times attended with peculiar difficulties in this country, and especially where it is the first effort of the kind,—and our congratulations, because, by the good hand of God, they have met with complete success in doing so. It ought to animate them in their holy labors, that the influence of their undertaking, for comfort, for encouragement, for incitement to like exertion, goes far beyond their own limits, that they are doing much in their quiet unostentatious way, to bring in greater reverence and devotion to the worship of Almighty God, more honor to His sanctuary, more love to His altar, more glory to His great and ever-blessed name.

F.

Domestic Intelligence.

CHURCH OF THE NATIVITY.

The corner-stone of the Church of the Nativity, New York, was laid by the Rt. Rev. Bishop of North Carolina, on Friday the 25th inst., the day on which we commemorate the event, in thankful remembrance of which the Church to be erected received its name.

The usual services of the holy Festival were celebrated in the chapel of the Nativity, at 3 o'clock, P. M. And an address, highly interesting, and appropriate to the twofold services of the occasion, was delivered by the Rt. Rev. Bishop. After which, the procession moved to the site of the contemplated Church edifice, with as many of the Rev. Clergy, and the laity of the city in attendance, as the extreme inclemency of the weather would allow us to expect.

With the usual solemnities, the corner-stone was laid, upon which was inscribed, "The Church of the Nativity. Christmas day, A.D., 1846." And within it was deposited the Holy Bible, and the Book of Common Prayer; our record, and our rule of the faith on which the Church of the living God is reared.

Hitherto, since the people of the parish for whose accommodation the Church was commenced, determined upon its erection. The dispensations of Divine Providence towards us in this respect, have been peculiarly marked with what those under Christian discipline have reason to expect; difficulties which serve to try our faith, and mercies to stimulate our energies to surmount them, lead us to "thank God and take courage." In the midst of severe difficulties, we have been *richly* blessed, though in other ways than that to which the world applies the term. In a pecuniary point of view, we have failed to obtain that assistance which we need, and which we had hoped to receive from those to whom our common faith has given the privilege of knowing the luxury of doing good in acts of Christian munificence, and whom the Saviour would encourage thus to deny themselves for His sake, saying, "it is more blessed to give than to receive." Still in this respect, as in others, we have faith and hope, that God will lead us in ways that we know not, to do His will, and favorably incline the hearts of those who have the means of doing it, to extend assistance to us in our extremity of need—our need, not so much of good things for ourselves who have petitioned for aid, as for those in whose behalf we are striving to provide the means of enjoying with us the "Apostolic doctrine, fellowship, breaking of bread, and prayers," and for their children, a Christian education in the bosom of the Church.*

The sittings in the Church, as those well recollect to whom our appeal for aid has been made, are to be perpetually free to all who wish to come and worship with us, and the services sustained by the offerings of the worshippers. Nearly three years trial of this system, and mode of supporting the services of the Church, has served to confirm the conviction of our parishioners, that for them at least, it is "the more excellent way." But such is the extremely limited means of all among us, that with our utmost exertions we cannot supply room for the accommodation and benefit of those in whose behalf we plead, without the charitable aid of others.

"For our brethren and companions sakes," therefore, we renew our solicitations for aid, most earnestly hoping that our brethren in Christ, who desire the prosperity of Zion, will practically respond, "Yea because of the house of the Lord our God, I will seek to do thee good."

In behalf of the Church of the Nativity,

C. CLAPP, Rector.

* Rooms for a parochial school are to be provided in the basement of the Church.

MASSACHUSETTS.—*Episcopal Acts.*—Tuesday, October 27, consecrated Christ Church, Plymouth.

St. Simon and St. Jude, Apostles, Wednesday, October 28, confirmed 3 persons in the morning, in St. Paul's, Boston; including 1 from the parish of St. Mary's, Newton, Lower Falls,

Thursday, November 5, consecrated St. James's Church, Amesbury.

In the afternoon, confirmed 3 in the same church.

Twenty-second Sunday after Trinity, November 8, in St. Stephen's, Lynn, confirmed 7 in the afternoon..

Thursday, November 19, consecrated Grace Church, Merrimack.

Monday, December 7, confirmed, at her residence, a sick parishioner of the Church of the Messiah, Boston.—*Christian Witness.*

Detailed accounts of the acts above mentioned have already appeared.

WESTERN NEW YORK.—*Pastoral Letter—To the Clergy and Congregations of Western New York.*—Dear Brethren,—I would affectionately remind you that on the festival of the nativity, our disabled brethren will appeal to you for that aid which has been so kindly and generously given in years past, to help them to sustain the privations and sufferings of a life spent in ministerial labor, and now ending in poverty and disability, or in sickness and woe. Seven clergymen have been added during the past year. It may be interesting to know how, in former years, the churches have contributed to the Christmas Fund. The collections are reported in the Journal as follows: in 1840, \$1007; in 1841, \$973,15; in 1842, \$1053,85; in 1843, \$980,49; in 1844, \$1038,68; in 1845, \$1230,20; making a total sum of \$6283,37, supplied in this easy and effectual way under the guidance of that blessed charity which the love of Christ inspires, to the aid and comfort of his ministering servants when in age, sickness, and want. That the same spirit of charity may actuate us all in this season of holy festivity when we are called to rejoice in the coming of the Great Deliverer, is my earnest prayer. To his grace and mercy I commend you all; and subscribe myself

Your affectionate friend and Bishop,

WILLIAM H. DE LANCEY.

Geneva, Dec. 15th, 1846. [*Gospel Messenger.*

Ordination.—On the 17th inst., Mr. William H. Hill, recently connected with the Evening Journal in this city, was admitted to holy orders by the Rt. Rev. Bishop De Lancey, in Trinity Church, Geneva. The sermon was preached, and the candidate presented by the Rev. Mr. Kip of this city. Mr. Hill, we understand, is to take charge of St. Paul's Church, Brownville, Jefferson county.—*Albany Argus.*

TRINITY COLLEGE.—The first term closed on Wednesday of this week. The examinations continued through Monday and Tuesday, and were attended by several members of the Board of Fellows and other gentlemen.

The Committee, appointed on the proposed Architectural Society to be connected with this Institution, held a *pro forma* meeting, and laid over their business till the close of the next term.—*Calendar.*

RHODE ISLAND.—*Ordination.*—On the fourth Sunday in Advent, December 20th, (one of the stated times for ordination,) in Grace Church, Providence, the Rev. Daniel Henshaw, and the Rev. James Mulchahey, were advanced to the holy order of priests, by the Bishop of the diocese; and at the same time and place, Messrs. Andrew Croswell, and John Kelley, were admitted to the sacred order of deacons. Morning prayer was said by the Rev. J. W. Cooke, and the lessons read by the Rev. G. W. Hathaway. The candidates for the priesthood were presented by Mr. Hathaway, and the candidates for the diaconate by Mr. Cooke. The sermon was preached by the Bishop.—*Christian Witness.*

On Wednesday, December 16th, St. Peter's Church, Rockville, in the town of Johnston, was consecrated to the worship of Almighty God. The sentence of consecration was read by the Rev. Daniel Henshaw, missionary at the station. Morning prayer was said by the Rev. B. P. Talbot, and the Rev. S. D Denison, and the litany by the Rev. E. M. Porter. The lessons were read by the Rev. Messrs. Horton and Mulchahey. The sermon was preached by the Bishop, who was assisted in the communion service by the Rev. Messrs. Taft and Cooke. The Psalms in metre were announced and read by the Rev. J. H. Vail. The music, which was of a high order, was by the choir of Grace Church, Providence.—*Ib.*

We regret to learn from the papers that Chief Justice Ezekiel F. Chambers, of Kent county, Md., (formerly U. S. Senator, and so well known as a Layman of the Church,) met with a severe and painful accident while out shooting. In discharging his fowling piece, the powder in his flask ignited and exploded, severely lacerating his hands and face.—*Calendar.*

ST. JOHN'S PAROCHIAL SCHOOL.

We were not aware of what an excellent nursery for his Parish, the Rector of St. John's, Hartford, has put in operation, until last Friday, when we attended the closing exercises of the School, previous to the Christmas vacation. We were expecting to be edified with recitations in the alphabet and the like; but were surprised to hear compositions, colloquies, and music, which would have done honor to any of our highest seminaries. The simple and more substantial branches, however, are by no means neglected; and what is better than all, religion is associated with all the education imparted. The School is opened and closed daily with a short Liturgy, taken principally, we believe, from one compiled by the Bishop of Maryland. Singing and chanting form very appropriately a part of the service.

This School is under the care of Miss D. W. Godding, who enters fully into the spirit of her work, and by her success in it has won an enviable reputation as a Christian teacher.

The parish of St. John's doubtless knows its duty; but we cannot forbear reminding them that they should not suffer this School to die or languish. In it we can see, not only the promise of much good to those who are brought under its instruction, but also the future hope of the Parish that sustains it.

The annexed lines, which were designed to be sung at the close of the School, have been put into our hands. It may give pleasure to others, besides those who joined in singing them, to see them in print.—*Calendar.*

A CHRISTMAS CAROL,

FOR BABES IN CHRIST.

O Christmas is coming,
Glad tidings to bring
Of Jesus our Saviour,
The infinite King;
Bring flowers and branches
To strew in His way,
And sing loud hosannas
On glad Christmas day.

The star is arising
To herald His birth,
The angels are chanting
Glad tidings to earth;
Bring flowers and branches
To strew in His way,
And sing loud hosannas
On glad Christmas day.

The world is redeemed,
As Prophets declared;
The way for dear children
To Christ is prepared;
Bring flowers and branches
To strew in His way,
And sing loud hosannas
On bright Christmas day.

D****

Hartford, December 18th, 1846.

Clerical Changes.

The Rev. Harvey Stanley having resigned the charge of Somerset parish, and having become rector of William and Mary parish, St. Mary's county, Md., requests that all letters, papers, &c., for him, may be addressed accordingly.

The Rev. Paul Trapier has resigned the Rectorship of St. Michael's Church, Charleston, S. C.

The Rev. William Powell having removed to the city for the winter, requests that all papers, letters, &c., intended for him, be addressed to No. 155 Thompson street.

Married.

In Trinity Church, Rensselaerville, on Monday, the 14th inst., by the Rev. Robert Washbon, ROBERT L. MULFORD, to HENRIETTA, daughter of EZRA LESTER, Esq.

Died.

Very suddenly, on Wednesday, the 2d inst., BENJAMIN DORR, youngest child of JOHN H. and MARY ELIZABETH SWIFT, aged 2 years, 7 months, and 17 days.

We have scarcely ever inserted an obituary notice with more painful feelings than those with which we record the death of this lovely and promising child. Our feelings will be understood when we say that in an unguarded moment, and while in the enjoyment of perfect health, the clothes of the child caught fire—the sequel is told in the above mournful record. A severer affliction it is hard to imagine, nor one more calculated to call forth Christian sympathy and prayer in behalf of those who are most nearly and deeply affected by the bereavement.

In connection with this melancholy announcement we have received the following verses:

THE FIRST DEATH IN THE CHURCH OF THE HOLY COMMUNION.

Oh, suddenly! and fearfully!
The king of terrors came—
Not with the hand of slow disease,
But with the lurid flame.
He smote not manhood in his prime,
Nor e'en the patriarch old;
But chose a nursling of the flock—
A sweet "lamb of the fold."

Yea, suddenly! and fearfully!
It burst upon thine ear,
The mortal anguish of thy child—
Mother! thou know'st how dear!
And sore and heavy was the stroke
That took him from thee now,
The rose of health upon his cheek
And joy upon his brow.

In all his infant loveliness—
Ere yet a stain of sin,
Like canker in the opening bud
Tainted the heart within.
At dawn that heart beat warm with life,
Another dawn—'twas cold!
For in death's marble stillness lay
The sweet "lamb of the fold."

Within the church's holy aisles
A funeral train appears,
Of manhood's strength, and woman's form,
And childhood's tender years.
The sigh that heaves a father's breast
Disturbs the sacred air!
And a mother weepeth silently—
The heart's deep grief is there!

Before the altar of the Lord,
An infant form I see;
The shadow of the holy cross
Doth guard it sacredly!
And little children pass around
With sad and solemn air,
And each doth in its youthful hand
A simple rose-bud bear.

All silently, with beating hearts,
And tearful, gushing eyes,
They look upon the infant form
That calm in slumber lies;
Each doth its simple tribute lay
Upon the lifeless breast,
Then silently they turn away
And leave him to his rest.

'Tis meet that o'er that sinless one,
So purified by grace,
Ye should these types of innocence
The pure white rose-buds place.
Now lay the form within the tomb—
(The soul to God hath sped,)
And let the simple white rose bloom
Above the early dead.

Water it, Mother! with the tears
Shed for that infant's loss—
Ye early gave him to his God,
Sealed with the holy cross!
Among the Saviour's blessed flock
His name is now enroll'd—
He resteth in the Shepherd's arms,
The sweet "lamb of the fold!

December 5th, 1846. E. H. T.

IN MEMORY OF A DEAR LITTLE FRIEND, WHO DIED THE FOURTH DAY OF ADVENT, 1846.

The Advent wind, oh! chill and drear,
It pierces the Church's walls,
And ever, with solemn voice, uncheer,
For fruits of repentance calls.
But to ears attuned to the lays of Heaven,
Another sound with its wail is given,
And the first deep mournful note it knells,
Of Christmas tide's glad anthems tells.

The blast of death—oh, chill and drear,
To the heart its hollow tone,
As it bears from the mother's sight afar,
Her youngest, loveliest one.
But there are who hear in that cavern'd voice,
As the echo of angel tongues, "*Rejoice,*"
And sounds as of banners of joy unfurl'd,
"*He hath passed the waves of this troublesome world.*"

The holy innocent's calm repose—
Oh, who may as sweetly die?
Nor tangling cares, nor penitent woes,
To burden the parting sigh.
But hush'd in the Church's arms to rest,
The cross undimm'd by her hand impress'd,
And the baptism robe as pure and fair,
As the snow-white flowers that strew his bier.

Sleep on fair child! The funeral bell—
The organ's requiem tone—
That youthful train's slow dirge—they tell
That a precious one hath gone,
Hath gone! yet not parent's love would seek
The hallowed peace of thy sleep to break,
For they 've learned of the Holiest to say,
"His will, not ours, be done for aye!"

And is't not meet the infant voice
Which knew naught save holy song,
Should sing to the harps of Paradise
With the white-robed choral throng?
And the head bent low at word of prayer—
And the little hands clasp'd reverent there—
Oh, is it not meet, rear'd all for heaven,
The child be thus to the Master given?

Sleep then! the while we earnest seek,
A like blessed lot to win,
Like true, believing, guileless, meek,
Such only enter in.
Oh, SAVIOUR LORD, whose tenderest care
The "little ones" of Thy household share,
Grant us, through daily grace, to inherit
The deathless joy of this cherub spirit!

Church of the Holy Communion, N. Y. A. A.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 22d Dec., the Treasurer has received the following contributions:

From C. L. S., for Domestic Missions, \$500; Ladies' Missionary Association, of Trinity Church, Newtown, Ct., per Rev. S. S. Stocking, \$17; Monthly Offerings, St. Paul's Church, Norwalk, Ct., for Bishop Kemper's Mission, \$16 33; St. James, Derby, Ct., \$21 42; Ladies' Missionary Society, St. Matthews, Bedford, N. Y., per Miss Raymond, \$15; Samuel M. Hayden, Essex, Ct., \$2 50; Offerings of Christ Church, Green Bay, Wis., per Rev. Mr. Homman, \$6; Mrs. Horner, \$5; Miss Watson, \$1, of the same parish; a Widow's Mite, per Rev. Lot Jones, \$1; from a Churchman, Beardstown, Ill., per D. Dana, jr, \$5 25; St. James' Church, Fairhaven, Ct., half of \$4; Christ Church, Greenwich, Ct., \$5 50; part offerings of St. Mark's Ch., N. Y., \$3; Christmas offerings St. Bartholemew's N. Y. Sem. Sch., half of \$6 50; a class of St. James's Church, Goshen, Ct., \$5 50; H. S. H. do. \$5; Christmas offerings from Rev. R. W. Goldsborough, Mo. half of \$5; Mrs. Elizabeth Nichols, Christ Church, Poughkeepsie, N. Y., \$10. Total, \$632 50.

THOMAS N. STANFORD, Treasurer,
New York, December 29, 1846. 139 Broadway.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 22d inst., the following contributions, viz:—

A Christmas Gift from M, for Diocesan Miss. \$29; All Saints' Church, N Y, Rev. W E Eizenbrodt, 30 07; St Stephens' Church, N Y, Rev. J H Price, offerings for December, 30 70; for Missions in Diocese of N Y, from S H, 3; Zion Church, Little Neck, Rev. M Whiting, 2 03—Total amount, 85 80.

C. N. S. ROWLAND, Treasurer,
December 29, 1846. 55 Water street.

NOTE.—The Treasury is short \$650 for the amount required for payments *due* to Missionaries on 1st January. Will the friends of the Church allow their drafts to be returned unpaid?

Foreign Missions.—Since his report of December 22, the Treasurer acknowledges the receipt of the following amounts:—

From Rev P D Spaulding, Mich, from Mackinaw Village, Mich. \$13 78; S S at Fort Mackinaw, 3 83; Trinity Ch, St Clair, 3 67; Grace Ch, Port Huron, 5 04, S S of do 2 34; St Paul's Ch Flint 20 50; Christ Ch, Detroit 26 68; all for China, 75 84; Sam'l M Haydon, Essex, Ct, half of 2 50; S S Trinity parish, Newtown, Ct, per Rev S S Stocking, for ed. of Daniel Burhans, Africa, 10 90; Ladies Miss. Asso, for do, 9 10—20; St Mark's Ch. in the Bowery, N Y, for China, 48 93: do Africa, 2; do a family ed. of Henry Anthon, China, 20; Infant and S Schools of do for do 4 53—75 46; St James Ch. Fairhaven, Ct, hf of 4; Christ Ch, Greenwich, Ct, hf of 5 50; Christmas offering of Rev. Robert W Goldsborough, Hillsboro' Md, hf of 5; C L S for China, 250; for Africa, 250—500: monthly coll St Paul's Ch, Detroit, part 33; Christ Ch Poughkeepsie, per Rev. Homer Wheaton, 30; St Paul's Ch, New Haven, in completion of 500 for 1846. 175; St John's Ch, Stamford, Ct, for Constantinople, 18 83; St Paul's Ch, Norwalk, Ct, for Constantinople, 11 37; St James, Derby, Ct, for Constantinople 23; a Churchman, of Beardstown, Ill, for Constantinople, 5, a communicant of St Matthews Ch, Medina, Ohio, for China, 2; a lady of St Mark's Ch, N Y, 10; do do for ed. of Nicholas Fish, China, 25; a gentleman of Boston, 3d payment for sup. of 3 unmarried missionaries, China, 1500.—Total \$2518 05.

J. SMYTH ROGERS, Treasurer,
N. Y., Dec. 29, 1846. 69 Wall street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," since his acknowledgment of 15th inst., the following contributions, viz:

From St Paul's Church, Albany, Rev. W J Kip, \$23; St George's Ch, Newburg, Rev Dr Brown, 27; Grace Ch, N Y, Rev Dr Taylor, 250; St George's Ch, N Y, Rev Dr Tyng, (in addition to contribution of 27th ult.,) 2; Ch. of St John the Evangelist, Stockport, Rev H Townsend, 5; Ch of the Nativity, N Y Rev C Clapp, 5 50; Zion Ch, Little Neck, Rev M Whiting, 2 37.—Total amount, \$314 87.

C. N. S. ROWLAND,
Treasurer of the Convention P E Church, N Y,
December 29, 1846. 55 Water street.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

From L P, "a bundle of wearing apparel;" by Messrs. Stanford & Swords, from O B Keith, Esq, one half of the Christmas offerings at the Chapel of St Paul's College, \$18 85; from S H, \$1.

He hopes not to be deemed obtrusive in stating, that his labors continue to be in the midst of the poorer class of his fellow creatures. Cases of destitution and suffering daily enlist his sympathies, and urge the most pressing claims for relief. Will not the benevolent, while raising their hearts in gratitude to God, for the Saviour's birth, extend the kind hand of charity to the sick and needy, for whom, in common with themselves, this Saviour came?

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left at Messrs. Stanford & Swords, 139 Broadway, the Church Depository, 20 John st.; or at his residence. LOT JONES, 77 2d Avenue.

Dec. 29, 1846.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

A Christmas gift, from M, 10. Annual subscribers—E W Laight, 2; Wm Johnson, 1; George Coggill, 1; S H, 2; Mrs H C DeRham, 2; Rev A Ten Broeck, 1; Wm B Windle, 1; T M Peters, 1. Total amount, \$21.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street

New York, Dec. 33, 1846.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

Christmas offerings of Christ ch, Poughkeepsie, Rev Homer Wheaton, rector, \$50; a Christmas gift, from M, 10; a lady of St John's ch, Yonkers, donation, 1. Annual subscribers.—E W Laight, 5; Mrs H C DeRham, 2; Wm M Benjamin, 2; Wm Kemble, 4; Haynes Lord, 2; Christopher Wolfe, 10; Mrs E Rhinelandor Underhill, 3; P R Underhill, 5; Mrs J Ruthven, 3; Jno. T Fisher, 2; Wm Johnson, 2; Geo. Coggill, 2; Wm B Windle, 2; S H, 3. St Peter's ch, Hobart, Rev Sheldon Davis, 4. Total amount, \$112.

Donations and subscriptions thankfully received by

THOMAS C BUTLER, Treasurer and Agent,
At the Depository, 20 John street.

New York, December 30, 1846.

Mission Church for Soldiers.—The Treasurer acknowledges the receipt of the following sums:

From Messrs. Fox & Livingston, \$50; Philip Kearney, 25; Jacob Leroy, 25; James Phalen, 25; Cornelius Low, 25. Cash, 25; Frederick Winston, 10; A Friend, 5; Dr. J S Rogers, 5.—Total, \$195.

On part of Committee,
N. Y., Dec. 29, 2846. J. McVICKAR, Chm, &c.

Notices.

CHURCH OF THE CIRCUMCISION,

OR

Episcopal Jewish Chapel.

This place of worship, formerly belonging to the Church of the Redemption, in 6th street, between 2d and 3d Avenues, is now opened for Divine worship, for the benefit of the Jewish population of this city. Service every Sunday at 10 1-2 A. M., and 3 P. M.

The Missionary is desirous of obtaining the aid of such persons friendly to this cause as will be willing to assist him in the accomplishment of the special object of his mission—viz., the ingathering of the lost sheep of the House of Israel, and of endeavoring to collect a Sunday school of Hebrew children and others destitute of Christian instruction.

New York, January 2, 1847.

Church of the Holy Apostles—27th street, near 9th Avenue—Rev. Foster Thayer, Rector. Divine Service is held every Sunday at half-past 10, A. M., half-past 3, and half-past 7, P. M.

Service on Sunday evening, (January 3d,) as usual. Seats Free.

New York, January 2, 1847.

☞ Rev. P. Manning Stryker is expected to preach at the Church of the Good Shepherd, on Sunday evening next.

Service at quarter past 7.

Worship, morning and afternoon, at the usual hours.

January 2, 1847.

Emmanuel Free Church—Corner of Prince and Thompson streets.—The Rev. Isaac Pardee, Rector of the Church of the Redemption, will preach in the course of sermons in this church, on Sunday evening next, January 3d.

Service to commence at half-past 7 o'clock.

January 3, 1847.

☞ The Rev. Thomas House Taylor, D.D., Rector of Grace Church, will preach in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday evening, January 3d.

Service to commence at half-past 7 o'clock.

January 2, 1847.

DIOCESAN MISSIONS.

The Special Agent of the Missionary Committee of the Diocese of New York begs leave to lay before the members of the Church the state of the treasury, trusting that the appeal will not be in vain.

The amount due to Missionaries on the 1st of January, 1847,	\$1000 00
Amount at present in the treasury,	232 00
Leaving to be made up,	\$767 95

Charge them who are rich in this world that be ready to give and glad to distribute.

Contributions may be left with C. N. S. Rowland, Esq., 55 Water street, T. C. Butler, Esq., 20 John street, or with

WILLIAM MORRIS,
Special Agent of the Missionary Committee
of the Diocese of New York, 76 Varick street.

Anglo-American Free Church of Saint George the Martyr, No. 410 *Broadway.*—This Church affords *free* accommodations to all who choose to attend, though its more immediate design is to promote the spiritual benefit of BRITISH EMIGRANTS AND ENGLISH RESIDENTS, who, in consequence of not having such a place of worship, have afore time been drawn altogether from the pale of the Church, upon their arrival in this country.

Divine Service every Lord's Day, at 10 o'clock, A. M. 3 P. M., and at 7 1-2 o'clock in the evening.

MOSES MARCUS, Rector.

EPISCOPAL CHURCH.

Seats Free.

The CORPORATION OF TRINITY CHURCH desirous of providing additional Church accommodations in the lower Wards of the city, have engaged "*McCulloch's Sale's Room,*" at the corner of Maiden Lane and Front street where Divine Service will be held every Sunday, at half-past 10 o'clock, A. M., and 3 o'clock, P. M.

Free Church of the Epiphany.—At the request of the Ladies' Benevolent Society of this church, the subscriber takes the liberty of stating, that they are engaged in preparing clothing for the poor; and respectfully solicit the aid of their friends. Donations of any kind will be thankfully received. They may be left at Messrs Stanford & Swords, 139 Broadway; the Church Depository, 20 John street; 77 Second Avenue; or at their sewing room in the basement of the church, on Monday evenings.

LOT JONES, 77 Second Avenue.

Protestant Episcopal Church of the Messiah—(A congregation of colored persons.)—This congregation now worships in the large Hall, No. 473 Houston street, near Broadway. Service—morning, afternoon, and evening. REV. ALEXANDER CRUMMELL, Rector.

ST. SIMON'S CHURCH.

The undersigned would respectfully ask the aid of those friends of the Church who are at this inclement season of the year accustomed to give of their abundance, to relieve the temporal wants of the necessitous, in behalf of the poor of the German Church of "St. Simon's."

Last winter, through the liberality of several charitable friends, many cases of distress were relieved, and several families were by this means induced to attend the services of our Church—and still continue to do so.

During the past season nearly fifty thousand Germans have arrived at this port—a very large portion of whom started directly for the far West; still it is calculated that from 10 to 15,000 have remained in the city—which would swell the number of Germans in the city of New York to nearly 60,000—a great many of whom reside in the immediate vicinity of St. Simon's Church.

In visiting among them, for the purpose of collecting children into the Sunday school, and inviting their parents to attend divine service with them, many are found willing, but unable to do so from want of suitable clothing, &c.; to provide which, and also to administer to their other wants, the present appeal is made.

Donations of any kind will be thankfully received, and may be left at Messrs. Stanford & Swords, 139 Broadway; at Dr. Hobarts, 77 Prince street; or at the house of the subscriber, 216 Houston street.

THOMAS COOK,
Senior Warden and Lay-Reader

THE NEW EPISCOPAL FREE CHURCH OF THE HOLY MARTYRS.—Yourself and family are most respectfully invited, if not otherwise located, to attend upon our Services, held next and every Sunday Morning at half-past 10 o'clock, every Sunday Afternoon at 3 o'clock, and every Sunday Evening at half-past 7 o'clock, in the capacious room of the Military Hall, up stairs, No. 193 Bowery, opposite Spring street, East side—to be located hereafter between St. Stephen's and St. Mark's Churches, in the vicinity of the Bowery.

THE CHURCH OF THE CRUCIFIXION,

Is open for Divine Service, on Sundays, at 10 1-2 A M, and 7 1-2 P M; and also for Bible and Catechetical classes, at 2 1-2 P M. A weekly lecture is delivered on Thursdays, at 7 1-2 P. M., on the subject of Church History, comprising ecclesiastical biography. The seats are free, on all occasions.

Clergy of the Protestant Episcopal Church,

In the City of New York and Vicinity.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., 129th street, between the 4th and 5th Avenues.
Anthon D.D., Rev. Henry, 2d Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 2 Bond street.
Bedell, Rev. Gregory T., corner of Tenth street and Fifth Avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Bourns, Rev. Edward, 18 East Fourteenth street.
Bourne, Rev. R. H., Twenty-first street, between the 5th and 6th Avenues.
Carder, Rev. James D, Fort Hamilton, New York Harbor.
Carter, Rev. Lawson, 23d street, near Fourth Avenue.
Clerc, Rev. Francis J., 112 Greenwich street.
Cox, Rev. Richard 14 Mott street
Crummell, Rev. Alexander, 271 Mott street.
De Koven, Rev. Henry, 69 Irving Place.
Dowdney, Rev. John, 162 Fourth Avenue, and 20 John street.
Duffie, Rev. Cornelius R., 174 Twenty-first street.
Eigenbrodt, Rev. Wm. E., 53 Amity street.
Evans, Rev. Benjamin, 172 Broome street.
Evans, Rev. Samuel J., 101 Mercer street.
Forbes, Rev. John M., 477 Hudson street.
Frazer, Rev. Alexander, 190 Madison street.
Grigg, Rev. John, 177 Prince street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benjamin I., 206 Tenth street.
Hart, Rev. A. Bloomer, 5 Mecer street.
Higbee, D.D, Rev. Edward Y., 159 Chamber street.
Houghton, Rev. George H.
Howland, Rev. Robert S., 15 Washington Square.
Hoyt, Rev. Ralph, 18 Hamilton street.
Huddart, Rev. R. Townsend, 14th street.
Irving, Rev. Pierre P., 281 Broadway.
Jackson, Rev. Charles D., 20 John street, and Rossville, S. I.
Jelliff, Rev. Hiram, corner of 31st street and 1st Avenue.
Jones, Rev. Lot, 77 Second Avenue.
Labagh, Rev. Isaac P., 281 Broadway.
Loutrel, Rev. Aifred M., 576 Broome street.
Lyell, D.D., Rev. Thomas, 77 Anthony street.
Marcus, Rev. Moses, corner of Lexington Avenue and 27th street.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 152 Waverly Place.
Millett, Rev. James, 70 East Nineteenth street, near 4th Avenue.
Morris, Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. Wm. A., 110 West Twentieth street.
Nichols, Rev. Edwin A., 528 Hudson street.
Ogilby, D.D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 33 St. Mark's Place.
Parker, Rev. Benjamin C. C., 114 East Broadway, corner of Pike street.
Parker, Rev. Samuel P., 75 Spring street.
Peck, Rev. Isaac, 23 Wooster street.
Pound, Rev. Jesse, 50 Fourth street.
Preston, Rev. Thomas S., 215 Twentieth street.
Price, Rev. Joseph Henry, 62 Second Avenue.
Parks, Rev. Mr., 36 Vesey street.
Powell, Rev. William, 155 Thompson street.
Reynolds, Rev. Charles, 155 Chamber street.
Richmond, Rev. William, Bloomingdale.
Schroeder. D.D., Rev. John F., St. Clement's Place.
Seabury, D.D., Rev. Samuel, 471 Hudson street.
Shimeall, Rev. Richard C., 90 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Southard, Rev. Samuel L., 26th near Lexington Avenue.
Spencer, Rev. Jesse A., 208 Wooster street.
Sweetzer, Rev. Henry W., 15 Stuyvesant Place.
Taylor, D.D., Rev. Thomas H., 70 Second Avenue.
Thayer, Rev Foster, Fitzray Place, 28th st, between 8th and 9th Avenues.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth street.
Tyng, Rev. Dudley A.
Tyng, D.D., Rev. Stephen H., 82 Beekman street.
Verren, Rev. Antoine, 99 Franklin street.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert street.
Walton, Rev. William, 2 Abingdon Square.
Whitehouse, D.D., Rev. Henry J., 120 Eleventh street.
Williamson, Rev. Charles H., 68 Duane street.
Wilson, D.D., LL.D., Rev. Bird, Theological Seminary, Chelsea Square.

BROOKLYN.

Beare, Rev. Henry M.
Blake, D.D., Rev. John L., 3 Cornel Place, Clinton street
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Washington Avenue, near Fulton Avenue.
Fish, Rev. John F.
Henry, D.D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon Avenue.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Lewis, Rev. William H., 24 Myrtle Avenue.
Miles, Rev. George D.
Noble, Rev. Birdsey G., 30 Clinton street.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, Court street, between Schermerhorn and Livingston street.
Wyatt, Rev. Christopher B., at Mrs. Middagh's, Clinton street, near Pierpont street.

WILLIAMSBURGH.

Clapp, Rev. Caleb, 3 South Third street.
Haskins, Rev. Samuel M., 1 St. Mark's Place.

JERSEY CITY, N. J.

Barry, D.D., Rev. Edmund D., Essex street.
Patterson, Rev. Albert C., Grand street.

Calendar.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
3. Second Sunday after Christmas.—*The Collect, Epistle, and Gospel for the Circumcision are to be read.*
6. THE EPIPHANY, or the Manifestation of Christ to the Gentiles.
10. First Sunday after the Epiphany.
17. Second Sunday after the Epiphany.
24. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
31. Septuagesima Sunday.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
7. Sexagesima Sunday.
14. Quinquagesima Sunday.
17. The First Day of LENT, commonly called ASH-WEDNESDAY.—*Proper Psalms are appointed instead of the Psalms for the day.*
21. First Sunday in Lent.
24. St. Matthias the Apostle.—Ember Day.
26. Ember Day.
27. Ember Day.
28. Second Sunday in Lent.

Advertisements.

Church Publishing and Bookselling Establishment
No. 10 JOHN STREET.

HENRY M. ONDERDONK has just issued from his Press—

THE CHRISTIAN'S PRAYER, *or Rector's Offering to his Parishioners*—being an Illustration of the Beauties, and a Commentary on the Precepts of our Lord's Prayer. *The profits derived from the sale of this work are dedicated to the building of a church in Wisconsin.*

REPLY TO BISHOP MCILVAINE'S REASONS for refusing to consecrate a church having an Altar instead of a Communion Table—Examined by a Deacon.

VESTRY ROOM, DESK, AND PEW CALENDAR, for 1547. This useful little card is now ready.

Also just received *The Church Almanac* for 1847, by the single, dozen, or hundred.

EMMA, or the Child that Jesus Loved.

ANNUALS AND HOLIDAY PRESENTS.

A complete assortment, adapted to all ages and tastes; also a great variety of rich Fancy Stationary, and BIBLES, and PRAYER BOOKS, in splendid bindings, to which attention is respectfully invited

January 2.

INVALUABLE FAMILY COMPANION.

SIX Lectures on Uses of the Lungs; Causes, Prevention, and Cure of Consumption, Asthma, and Diseases of the Heart; on the Laws of Longevity; and mode of preserving male and female health to 100 years; exposing causes and cure of these diseases that produce consumption, or shorten life—as affections of the skin, spine, stomach, bowels, kidneys, liver, scrofula, piles, gravel, and female complaints—deduced from 20 years experience, 50,000 miles of travel in Europe and America, and 5000 cases in private practice. Its rules easy, practical, and pure, form a guide to perfect health and long life. 28 engravings, 324 pages—50 and 75 cents By Samuel Sheldon Fitch, A.M, M.D., at 707 Broadway, New York.

Any person remitting one dollar will receive one copy, or two dollars 3 copies by mail to any part; United States postage paid. Any newspaper giving this one insertion and sending the advertizing paper will receive one copy. The trade supplied.

January 2—1t

PEW in St. Paul's Church, for sale or to let—No. 108—ground floor. Apply to James A. Bruce, 412 Broadway. January 2—2t

HOLIDAY GIFT.

BIBLES and Prayer Books of every description of binding, in Velvet and Turkey Morocco—some of which are offered at greatly reduced prices; also an extensive assortment of *Children's Books,* suitable for all ages, and of unexceptionable tendency, which will be sold at the lowest prices; also religious works, both English and American, from the smallest miniature sizes upwards. For sale by

STANFORD & SWORDS,
Dec. 26. 139 Broadway.

GREGORIAN and other Ecclesiastical Charts, adapted to the Psalter and Canticles, as they are printed to be sung in Churches, last edition, price 25 cents.

For sale by STANFORD & SWORDS.

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. C.

About two thousand and three hundred years ago, the angel Gabriel appeared to the prophet Daniel, and communicated the great prophecy of the Seventy Weeks, wherein was designated the time for the advent of the Messiah; which, fixed in the determinate counsel and foreknowledge of God, had been the leading theme of all preceding prophets. About five hundred years afterwards, the same celestial being came again on earth. Meanwhile, amid the revolutions of empires, their growth, their greatness, and their ruin, the passing off and coming on of successive generations of men, and the unnumbered and momentous vicissitudes and changes of events, the purpose of God had still continued sure. Under His wise control and omnipotent overruling, the fulness of time had gradually been preparing for the advent of Him of Whom Moses in the law, and the prophets did write. All things being thus adjusted, and the appointed time at hand, Gabriel was sent to Zacharias, a venerable priest, serving at the temple in the order of his course, that is, in the turn of his course or class of priests, according to the order in which sacerdotal attendance was to be given at the daily sacrifices and ministrations. Gabriel apprised Zacharias that he should soon be the father of a son in whom would be fulfilled the prophecies which foretold a harbinger or forerunner to the expected Messiah. Zacharias, forgetting that nothing but truth could proceed from his celestial visitor, expressed doubts of the fulfilment of the promise. Gabriel then, in the name of Jehovah Who had sent him, declared that Zacharias should be afflicted with dumbness, as a punishment for his distrust, and an earnest of the completion of the prophecy.

In due time the promised child was born. At his circumcision, according to a usage which has been transferred to the corresponding sacrament of baptism, the name was to be given. This, the angel had declared to the father, should be John. The friends present, probably unaware of this decision, proposed giving to the child the father's name, and were surprised at the mother's wish to subititute that of John, which was unknown in the family. Reference was made to the father, who, being yet unable to speak, answered by writing, *His name is John*. Then the faculty of speech was restored to him: his tongue was loosed; and recollecting Gabriel's declaration of the connection between the birth of his son and the advent of Messiah, and viewing that advent, as all the prophets had done, with the eye of faith, and the sure foresight of inspiration, and thus wrapped in holy vision of it as already accomplished, he vented the first effusions of his grateful heart in the sublime hymn of which a portion forms the "*Benedictus*" of our daily service—"Blessed be the Lord God of Israel, for He hath visited and redeemed His people; and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us."

In the admirable adaptation of the liturgy to the Christian's wants, this hymn is often the medium through which the renewed heart offers to God through Christ the sincere effusions of its faith and hope. At this season especially is such a heart grateful to the Church for including in her songs one of such beautiful and holy fitness.

"Blessed be the Lord God of Israel, for He hath *visited* His people."

At sundry times, and in divers manners, God was pleased, in time past, in an especial way, to visit His people Israel. He came down to avenge their sufferings on their Egyptian persecutors, and deliver them out of their hand. In a pillar of fire and of a cloud, He was their conductor, through the wilderness, to the promised land. In the Schechinah, or luminous visible manifestation of His glory, in the tabernacle and temple, He was ever with them as their guide, counsellor, and Ruler. But the grand object of all these visits to Israel, and of the whole system by which He took and kept them as His people, was His stupendous visit, when manifest, in the flesh, He should dwell among men. This was the event which, speedily to be accomplished, now filled the view of the holy priest and prophet, and animated his heartfelt strains of gratitude and joy.

"He hath *redeemed* His people."

Once, when His people were in hard and cruel bondage in the land of Egypt, the Lord of hosts interposed in their behalf, and with mighty signs, and great wonders, and a stretched out arm, brought them redemption. They were delivered from their distresses, and rescued from the power of their persecutors. Often, when, for their sins, they were given over into the hand of their enemy, He was graciously pleased to hear their contrite sighs and humble prayers, and to appear in their behalf. Once especially, when an accumulation of disobedience and guilt had been visited, in just judgment, by their abandonment to powerful conquerors, and their being held in long captivity in a foreign and far distant country, He still remembered His holy covenant, and sent them gracious redemption and deliverance.

In thus visiting and redeeming His people, however, Jehovah manifested but faint types of the GREAT REDEMPTION which was in reserve for the latter days—redemption from sin, death, and hell. That was now the theme of good old Zacharias. He saw as present the advent of Him Who was to effect this redemption, and of Whom the son in whose birth he was then rejoicing was the appointed and long predicted harbinger. And that is the Church's present theme. She now bids all Christian people welcome the Messiah on His visit of unspeakable love and moment to our race. She shows Him taking the manhood into God, that He may effect our redemption, undergo the sufferings and death which can make atonement for our sins, and render to the divine law that perfect obedience which can purchase the grace of the Holy Spirit to be bestowed upon the faithful. Thus, in the incarnation and ministry of Him Whose nativity we celebrate, we have a call to which every virtuous and holy principle bids us respond with our whole heart, to bless the Lord God of Israel for having visited and redeemed His people—provided for them deliverance from the degrading and miserable bondage of sin, the terrors of death, and the punishment of hell.

"And hath raised up an horn of salvation for us in the house of His servant David."

The Son or offspring of David was one of the distinctive prophetic appellations of the Messiah. He was, as concerning the flesh, to spring from the family of that illustrious monarch, to inherit, in a spiritual sense, his royal prerogatives, and to be, in many eminent and most interesting particulars, his great Antitype.

"In the house of His servant David"—in the Person of this distinguished Member of David's royal line—"the Lord God of Israel hath raised up *an horn* of salvation for us."

The horn being the seat of the greatest strength in those animals which are furnished with that natural instrument of attack and defence, led to the very common figure of expressing the idea of *strength* by the word *horn*. As horns too, because of the purposes of attack and defence which they serve, are naturally connected with the *courage* and *boldness*, and sometimes, from their size and form, with the *beauty*, all which properties are not unfrequently or unaptly joined in the idea of the *glory*, of an animal,—the word is also used to indicate *glory* or *excellence of character*.

These ideas of strength and glory are properly included in the terms "an horn of salvation." They are well expressed in our Prayer Book translation, *a mighty salvation*.

Mighty indeed is the salvation which God hath raised up for us in the house of His servant David, both in the object it had in view, and the means used to effect it.

Our first father Adam was created a pure and holy being. He enjoyed the perfect favor of God, walked in unalloyed peace and innocence—and looked forward to an easy translation to heaven, when his Maker should be pleased to take him. And such might have continued his state, and such been the blessed lot of all generations of his posterity, if he had not misused his moral agency. But he listened to the voice of the tempter, and rebelled against the law of his good and gracious God. Having been formed for innocence and purity, and his whole state and character being adapted to them; when they were lost, a total revolution necessarily took place. The Spirit of God departed from a temple which had been desecrated and polluted, and left man to the mastery of that evil spirit whose influence he had admitted. All creation, fitted for such a lord as man had been, felt the shock of his great and lamentable change, and displayed fearful tokens of the wrath of God against human guilt and degradation. The awful malediction, Thou shalt surely die, was incurred by the transgressors.

But notwithstanding the extent and inexcusableness of his guilt, man found a friend in the tender mercy of his God. That prompted the gracious design to postpone the full execution of the threat of death, and meanwhile, restoring man to his forfeited probation for heaven, enable him so to pass his trial, that death, when it comes, armed as it may be, in its terrors to nature, and its pains to the body, with God's wrath against the sin and corruption which produced it, may yet be the passage of his soul and body from their probation to their heavenly reward. A blessed effect too of this merciful design, was saving the posterity of Adam from the full consequences of the frail and sinful nature which they must inherit, and enabling them, notwithstanding all the hindrances which that nature would impose, to serve God acceptably, enjoy the pleasures of piety and virtue here, and attain to celestial purity and happiness hereafter.

That we may have a somewhat adequate view of this object of the mighty salvation which God hath raised up for us, let us contemplate the impenitent and hardened sinner in his career of vice and misery; see the awful degradation of character to which he is reduced; see him, more like a fiend than a human being, carrying iniquity and wretchedness wherever he directs his steps, corrupting others, and sinking himself in deeper and still deeper infamy; see him shunned by the virtuous, feared by the weak, and despised by the honorable; see the consequence of his guilt, in hastening to its close the probation which he so sadly abuses—bringing him to a violent and disgraceful death, or to premature disease and decrepitude; watch his miserable hopeless dissolution; and contemplate his doom to the worm that never dies, and the fire that is never quenched. From all this, which, but for interposing grace, would be, to every one of us, the inevitable consequence of our fallen and depraved nature, Christ's salvation is to deliver us.

Look too, for a moment, at the sad consequences of man's awful aggregate of guilt. See the misery and wretchedness which his corrupt self-seeking, and his wicked and vindictive passions spread far and wide around him; the sufferings which follow in the train of injustice and oppression; and the unnumbered and grievous ills into which vice of every grade daily plunges the innocent and the unsuspecting. That every human being adds not, in his own character and deeds, to these melancholy evidences of human guilt and depravity, and that any can, in the midst of such wide-spread iniquity, experience the pleasure, and impart the inestimable blessings, of piety and virtue, would be impossible except for the salvation which Christ has wrought. And this, in view of the magnitude and infinite moment of its object, must be owned to be indeed a *mighty* salvation.

But the full magnitude and moment of that object have not yet been contemplated. Fallen, corrupt, and sinful man is to be converted into a meet inhabitant of the celestial regions. This miserable and wicked world is to be made a state of preparation for the bliss and purity of heaven. Hideous, terrific, revolting death, is to be the saint's welcome and happy way to paradise. The grave, with all in it that is humiliating, loathsome, and disgusting, is to be the gate to a joyful and glorious resurrection. That one of our race, redeemed from the awful degradation and corruption of his nature, justified from his unnumbered transgressions, and sanctified by the mighty power of the Holy Ghost, should be the subject of such blessings, would be indeed a mighty salvation. But the travail of His soul which Jesus will see, will consist of a great multitude which no man can number, of every people, nation, and tongue, advanced to the blessed society of angels and archangels and all the company of heaven, and to the immediate and glorious presence and enjoyment of the great Jehovah.

Nor is the mightiness of the salvation which pervades, as their life and energy, the Church's Christmas solemnities, less apparent in the means used for its accomplishment.

The Eternal Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, being of one substance with the Father, for us men and for our salvation, came down from heaven, and as at this time, was incarnate by the Holy Ghost of the virgin Mary, and was made Man; and being found in fashion as a man, He humbled Himself, and became obedient unto sufferings and death, that He might atone for our sins. Standing, in this combined divinity and humanity, in our place, He suffered in our behalf, the just for the unjust. He satisfied for us the demands of divine justice and holiness, that mercy might, consistently with divine perfection, be extended to us. Yes, in this His incarnation, GOD was for us exceeding sorrowful even unto death; wounded for our sins, bruised for our iniquities, suffering the chastisement of our peace, HIS were the groans, the sweat as of great drops of blood, and the amazing agony, of Gethsemane; HIS were the mockings and scourgings and woundings of the judgment-hall; HIS the grievous pains, the revilings, the desolation, and the death of the cross. All this was for us men and for our salvation. Was it not a *mighty* salvation that was thus raised up for us?

Nor is the excellence of this salvation marred by any unconditional security of its benefits, which might degrade it into encouragement to continuance in sin that grace may abound. By virtue of the Redeemer's mediation, man is restored to the free agency and trial for heaven, which were lost by the fall. It is as free agents, and as those on trial, that the mighty salvation raised up for us in the house of David, is offered to us, and rendered attainable by us. We are to perform conditions in order that that salvation may be ours. These, indeed, possess no merit in themselves. But their acceptance is promised, and the blessing of salvation pledged to them, through the mercy of God, in Christ. Of ourselves we are totally unable to perform these conditions. Jesus Christ, in his human nature, procured for us, by his perfect and meritorious obedience to the law of God, the influences of the Holy Ghost. *These*, thus conferred on us by Christ, enable us so to direct and use our moral agency, as to be made subjects of that renewal of heart, that sanctification of character and life, and that strength unto faithful obedience, whereby we may work out the salvation which Christ rendered attainable, and make sure the calling and election for which He redeemed us.

"As He spake by the mouth of His holy prophets, which have been since the world began."

The Church's present theme of grateful wonder and contemplation, has been her theme ever since she received in Adam the promise of the Messiah. The songs, and readings, and holy teachings, the prayers, and thanks, and commemorations, the alms-givings, and oblations, and sweet communions, which she devotes to it, are a taking up, a continuing, and a passing still onward, of all that holy prophets, even the whole multitude of the goodly fellowship which have been since the world began, have said and sung and written from the mouth of God, on the topic with which their heart was fullest and their lips touched with the brightest coal from off heaven's altar. Be the Church's children true, in faith, gratitude, devotion, and love, to the great privilege, to which they were born in their regeneration, of herein glorifying God and blessing Him for the mighty salvation which He hath raised up for them in the house of His servant David.

"That we should be saved from our enemies, and from the hand of all that hate us."

Of little consideration, though deadly, and often cruelly persecuting, was the hatred of the enemies which, at various periods, beset the chosen people Israel, when compared with that hatred, waiting for and seeking their everlasting misery, with which spiritual enemies beset the objects of the Redeemer's mediation. And weak was the utmost strength of the hand of Israel's enemies, though often successful in captivity, spoil, and death, compared with that which is allowed the *great adversary* as the means of destroying both soul and body in hell.

The mighty salvation which God hath raised up for us is from *spiritual* enemies—from sin, by procuring its pardon, and grace to enable us to forsake it; from death, by opening to us immortality; from hell, by raising us to the bliss and glories of heaven; from the devil, who delights in sin as his service, who gives to death its sting, and who provides in hell for his servants, eternal companionship with himself. And he has among his emissaries and aids, domestic foes, traitors in the very citadel of our hearts, who would deliver us over into the power of sin, death, and hell. They are the wayward and corrupt affections, dispositions, tempers, and passions, of our fallen nature. From these Christ would save us by His grace; which He offers as the reward of faithful seeking by the due use of His appointed means. Thus sought, we may rely upon His sure promise that it will not be sought in vain. And it will be our complete preparation for passing safely through all the trials of our faith and piety, and all the force of our spiritual enemies, and for our everlasting salvation from the hand of all that hate us.

But if, by our deficiency in faith, penitence, and devotion, we neglect the great salvation offered us; far better had it been for us that there had never been a Saviour; for then we had not added to our guilt the awful aggravation of rejecting Him, crucifying Him afresh, putting Him to an open shame, and doing despite unto His spirit of grace.

Surely not for such is the joy to which the Church now calls the humble and faithful followers of the Lamb. Theirs is rather a fearful looking for of judgment and fiery indignation, when the Son of David will come again, in the name of the Lord, to the final execution of justice and judgment. Knowing and deeply considering these terrors of the Lord, let the children of Zion turn to Zion's King with that hearty repentance and true faith which has promise of His mercy, His pardon and deliverance from all their sins, and His confirming and strengthening them in all goodness. Then theirs will be the blessed privilege of singing the songs of Zion, and being joyful in all her holy celebrations and commemorations. Their true and living faith, their earnest and heartfelt devotion, their warm, generous, and expansive charity, will be means of bringing glory to God in the highest, on earth peace, and good will towards men. B. T. O.

Deferred Foreign Items

THE ARMENIAN PATRIARCH, AND CONSTANTINOPLE MISSION.—We were glad to see in the Christian Witness of last week, another letter from Bishop Southgate, dated Constantinople, Sept. 17th, 1846. After alluding to one or two mobs in Trebizond and Ezroom, as the only thing of interest that has recently occurred in the Armenian Church, he thus proceeds with regard to the Armenian Patriarch, and his own Mission:

I have seen the imputations cast upon him (the Patriarch) and the attempts made to prove him the leader of persecution. They are made by those who have not so much as seen him since these troubles commenced, and who speak only from vague report and groundless suspicion; while I have been behind the scenes, so far as the action of the *church* is concerned, and know well what has been done and what has not. It seems to me that this *practice* of religious liberty can only be established gradually in the community at large, (the *principle* was established in the concession to England two years ago,) and that it can only be established at all in the partial and imperfect degree in which it exists in the most civilized and enlightened countries. I confess I know of none in which it is not often violated, if not by corporal inflictions, at least by the moral severities of detraction, abuse, imputation of evil motives, efforts to destroy a Christian's good name, which are as really persecution as any thing that could be imposed upon his physical being, and much harder, in most men's estimation, to be endured. I think, therefore, the Armenian patriarch as really persecuted, in this sense, as any man in the Armenian nation; and I am glad to see that he bears it with a good degree of equanimity.

Our own mission has gone on quietly and prosperously. We have, I believe, a very sure footing in the confidence of the great body of Christians here, and even among the higher ecclesiastics. We are every where received with open arms. Our society is sought instead of being shunned, and our influence is as general as the community in which we live. A great part of my time is spent in religious conversations and discussion, in which the truths and duty of Christianity and the nature of the church are plainly set forth and enforced. We have sent, since I last wrote you, a considerable number of books into the interior, all of them religious works, and all sent to the heads of churches for distribution among their flocks. We have commenced the publication of a very important work, of which I shall have more to say hereafter. Our religious services in the chapel have been suspended on account of the summer heats and the necessary absence of some of the members of the mission; but they were resumed last Sunday, when a good congregation was present. These services are of great importance, and will become more so when the Armenian translation of the Prayer-Book, now in progress, shall be out of press. I am every way encouraged so far as the work *here* is concerned. The field is ample; such a work as ours is peculiarly needed—the work, namely, of a conservative reformation; our labors are well received; nothing has occurred to stay our progress; and the prospect before us is cheering and encouraging. How it is *at home*, you perhaps can judge better than I. I have received full accounts of the meeting of the Board of Missions. I have nothing to say concerning them. My time is too much occupied to engage in long discussions, and at this distance, it were manifestly unwise to attempt it. Those who wish to learn concerning the mission are referred, for the first nine months of the year that I have been here, to my annual report, which may be found in the *Appendix* to the Spirit of Missions for *July and August*. Those who are not satisfied with the results as there reported, will, of course, refrain from helping our work. Those who are, will, I trust, do their duty.

Yours, very sincerely,
H. SOUTHGATE.

CONSECRATION OF ST. JOHN'S CHURCH, AT HOPTON, IN THE PARISH OF MIRFIELD.—The new church at Hopton was consecrated by the Lord Bishop of Ripon, attended by the neighboring clergy in their surplices, on Wednesday, Oct. 21st.

After the usual preliminaries, the Bishop commenced the consecration service by reading the 24th Psalm, the clergy responding as the procession moved up the nave to the altar. The consecration prayers ended, and the deed of consecration being signed by his Lordship, morning service commenced; it was choral throughout, the proper Psalms were chanted to the Gregorian tones; and the Litany was in plain song from Dyce's edition of the Common Prayer Book. The first lesson was read by the Vicar of the Parish; and the second, by the Rector of the adjoining parish of Kirkheaton; the Sermon was preached by the Venerable the Archdeacon of Craven, and the Holy Communion administered by the Bishop, assisted by some of his clergy, to a large number of communicants: the communion service was also choral. The Bishop then proceeded to the consecration of the church-yards.

A plentiful collation was provided at an adjoining house (which is intended to be used as a school-room) by the liberal hospitality of Joshua Ingram, Esq., of Blake Hall.

The Church is built of rubble-stone from the neighboring quarry, in the style of village churches during the reigns of Richard II. and Henry IV., being of early perpendicular architecture. It consists of an ample porch, a nave 53 by 22, separated from a north aisle 53 by 11 feet 6 inches, by four arches, and a chancel 26 by 14, with a vestry on its north east corner. The tower is at the west end of the nave. The Church is principally lighted from the south side, the north having but two small windows, that aspect, from its situation, being much exposed to the weather. The tower has angle buttresses, and a stone staircase, and is terminated by a pyramidal roof rising behind the battlements.

The roofs are high pitched, showing the timbering within, and slated on the outside. The seats are substantial, though plain, and can accommodate 317 worshippers; the whole being open and unappropriated. The chancel is furnished with stalls, and separated from the nave by an oak screen, the carving of which, though not very elaborate, is of first-rate workmanship. The whole floor eastward of the screen is laid with encaustic tiles, and the chancel windows are filled with glass in flowered diamond lights. Figures of the four Evangelists, in brilliant stained glass, by Barnet, of York, occupy the east end window.

The Church was built from the designs of Messrs. Bonomi and Cory, architects, Durham, on whose well-earned character as Church-architects it reflects great credit.

It stands in a very picturesque situation, and may safely be pronounced one of the happiest specimens which our days can show of what a rustic village Church may be made without a large outlay; the whole having been completed at a cost of 1500*l*.—*Leeds Intel.*

DAY OF HUMILIATION AND PRAYER.—The following circular to the clergy of the dioceses of Cashel, Emly, Waterford, and Lismore, has been issued by the Right Rev. Dr. Daley, the Lord Bishop, as Ordinary of these dioceses:

"Sea House, Waterford, Oct. 31.

"Reverend Sir,—In consequence of the great distress which prevails so generally among the poorer classes, by reason of the destructive blight of the crop on which they principally depend for subsistence, a wish has been expressed by many members of the Church that a special day should be set apart on which Public Prayers should be offered up in acknowledgment of the Divine Hand which has sent this calamity, and his Grace the Lord Primate has fixed Friday, the 20th of November, in his diocese. I therefore request that you will celebrate Divine service in your Church on that day, in the manner following:—

"After using the accustomed and prescribed form of morning prayer, together with the special form set forth by the authority of the Lord-Lieutenant in Council for the present time, to be read before the Litany, you are to read the prayers in the Commination service, from the beginning of the 51st Psalm to the end of that service. I recommend that a sermon be preached suitable to the occasion; and I would recommend Joel II. as suitable for the First Lesson."

"The Incumbent of ——.

DISCOVERY OF A HITHERTO UNNAMED CONSTELLATION.

To the Editor of the English Churchman.

SIR,—We have lately seen interesting accounts of the discovery of a new planet; or, as Lord Morpeth elegantly describes it, in his recent speech at the Manchester Athenæum tea-party, "another string has been lent to the lyre of heaven." This memorable event came to pass, if we are rightly informed, somehow in this way. It was observed that a disproportionate space intervened between the orbits of Jupiter and Saturn, or some two of the more distant planets, and it was judged probable that an undiscovered planet must exist within that space—a conjecture which accurate observation found to be correct.

By parity of reasoning, I have been led to the discovery of a hitherto unnamed constellation in the theological world. The usually received division of schools or parties is into the Anglican or Anglo-Catholic, the High and Dry, and the Low Church or Evangelical. The Anglican and Evangelical are represented as the two extremes, and the High and Dry figure as a dull heavy constellation, occupying in the region of the *Via Lactea*—as it might be termed from its milk-and-watery character, but usually styled the *Via Media*. But this, I confess, appears to me to be an unphilosophical arrangement of the Theological Chart. I have always suspected that the Evangelical or Low Church school ought to be subdivided in a manner analagous to the subdivision which is acknowledged to exist in the High Church; and more accurate observation has led me to the conclusion that, as the High Church school is divided into the Anglican and the High and Dry, so the Low Church is divisible into the Evangelical and the LOW AND SLOW.

I confess I feel rather proud of my discovery. To have found a new constellation in the theological world—to have "lent a new string to the lyre" of controversy—is certainly a feather in one's cap.

But, to speak rather more seriously, I do verily believe that the "Low and Slow" school, as distinct from the Evangelical, is a phenomenon which deserves close attention. The "Low and Slow," like the "High and Dry," contains within it the *vis inertiæ*, the mediocrity, the impassibility, the common-place, the *laissez-faire* humdrum part of the school to which it belongs. Evangelicalism, in its palmy days—the days of Cecil, Venn, and Newton—was energetic, powerful, and penetrating. It carried along with it many good and eager spirits. Together with much harm, it did much good, and even yet there are representatives of the school who, no doubt, are instruments for the awakenment of sinners from their death-like slumber; would that they were equally effectual in guiding them to the paths of truth! But the large majority of pulpits occupied by men reputed to be Evangelical, are in truth filled by men of the "Low and Slow" school—men who have adopted Evangelical views, because they are safe, because they are popular, because the world will endure them, because they require no change, bring with them no annoyance, no condemnatory votes of Vestry, no parochial opposition—but, on the contrary, produce the solid fruits of silver inkstands, tea-services, salvers, purses, slippers, and new robes.

The ear of the world has become accustomed to listen with apathy to the peculiar doctrines of Evangelicalism; active middle-aged ladies found a sort of pleasurable excitement in the duties of the Clothing Club and district Visiting Society, under a so-called Evangelical Minister; the middle classes in our country towns expect the annual enlivenment (!) of the Missionary meeting, with its deputations and specifications. These things have come to be ordinary established habits; they afford a little excitement, with no great self-denial, and have acquired a certain club popularity; and therefore they exactly suit the purposes of the "Low and Slow School,"—the characteristic of which is common-place mediocrity.

Most of our country-towns and watering places can furnish specimens of the "Low and Slow" preacher. It is a character with which every one must be well acquainted. His usual custom is to take a Bible with him into the pulpit, as if he were about to preach extempore; but the only use he makes of his Bible is to read the text from it. Some "Low and Slow" preachers, indeed, will place their sermon, neatly cut, within the leaves of their Bible, and say as much of it as they can by heart, though they soon are obliged to have recourse to their manuscript. Some even, of the "Low and Slow" school, have attempted to extemporize; but if they break down they have in reserve a store of texts on the common places of Evangelicalism, with which they manage to eke out the necessary time.

The staple of the preaching of men of the "Low and Slow" school, is abuse of ordinances, denunciation of Popery, with sundry covert inuendos concerning "wolves in sheep's clothing within our own Church." Baptismal Regeneration is their horror; turning to the East their abomination.

You will hear these men enunciating some of the most awful doctrines of the Christian Faith, with a conventional familiarity, and utter want of unction which is most distressing. Great Scriptural truths which produced such a thrilling effect in the mouths of the Evangelical giants of former days, fall heavy as lead, and appear mere ordinary common-places from the lips of these "Low and Slow" men. You may know a man of the "Low and Slow" school by divers other characteristics; such as carrying a white pocket handkerchief with him into the pulpit; using a prayer of his own composition, or at least, fancying that he can mend the collect, if he takes one from the Liturgy; and various other similar practices.

I feel that I have very inadequately sketched the characteristic of this newly named constellation, and would beg that you and your readers would keep your eye upon it, and communicate any new facts which you may discover.

I am inclined to think it will be found, when the phenomena are more carefully noted that there is a very close affinity, in some respects, between the "Low and Slow" and the "High and Dry." Both profess a great attachment for the "Establishment;" and I do really believe, would endure almost any thing —*before they gave up their livings*. They have the greatest aversion to any thing apparently novel, although you show it them printed in black and white in the Book of Common Prayer. If any reform is projected in the Church, or any energetic measure is proposed, they look coldly on the projector as one who is "likely to upset the coach." With this similarity of feeling it is not surprising that even in doctrine they have began to draw together, and you may not unfrequently hear "Low and Slow" sermons in High and Dry pulpits.

I am not sure whether the Vicar of Bray was of the "High and Dry" or "Low and Slow" school, but suspect that he changed from one to the other as it suited his convenience: in fact, the step was not a long one. Hoping for some new information respecting this newly discovered constellation.

I am, sir, your obedient servant,
LE VERRIER THEOLOGICUS.

Advertisements.

By the Caledonia—New Books.

PHILLIPS'S Commentary on the Psalms, 2 volumes
Jebb on the Psalms.
Etheridge's Syrian Churches.
Ingraham's True Church.
Bennett's Lectures on Acts.
Anthologia Davidica.
Bickersteth on the Creed.
Hussey's New Arrangement of the Scriptures, 3 vols. royal 8vo.
(*List to be continued*)
Dec. 12. STANFORD & SWORDS, 139 Broadway.

ELOCUTION.

MR. WINDSOR would inform the citizens of New York that he has taken rooms at 11 Leroy street, (six doors west of Hudson,) where he intends to give instruction in the Science of Elocution.

The system preferred by him is that which Professor Mandeville, of Hamilton College, lately introduced to the public in his "Course of Reading:" a work that has obtained the enthusiastic approbation of the most learned and scientific.

During his labors for several years past as a teacher of Elocution, Mr. Windsor experienced the inefficiency of the prevailing methods: and after thoroughly testing the system offered by Prof. Mandeville, gave it his decided and hearty approval. It is the only system by which persons can learn to read correctly. All others are merely systems of vocal exercises; and should a person become thoroughly versed in their various movements, he has not taken, as yet, one step toward the correct and graceful delivery of a single sentence in the English language.

Reference—D. Appleton & Co., 203 Broadway.
Tuition for one term, consisting of 12 weeks $15 00
Half term, or 18 lessons 8 00
Dec. 19—3t.

ORGANS.

THE subscriber offers for sale the following Organs viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also, two elegant Parlor Organs, in Mahogany polished cases.

Also, a Dumb Organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required. HENRY ERBEN,
sept 7—y Centre street, head of Canal.

ORGAN MANUFACTORY, 83 Anthony street, N Y.—[Established 10 years.]—The subscriber is prepared to receive orders for Church and Parlor Organs of all dimensions.

He is now building the following Organs, viz;

An immense Organ of 40 stops, 23 feet wide, 30 feet high —value $5000—for Christ Church, New Orleans.

[This will be one of the largest Organs in the United States.

Also, a large Organ for Church of the Annunciation, New Orleans.

A ditto for an Epis. Ch. in Northern N. Y.
A ditto for an Epis. Ch. in this city.
A ditto for a Baptist Ch. in this city.
A ditto for a Public Hall in this city.
A ditto for an Epis. Ch. on Long Island.
A ditto for an Epis. Ch. in Maryland.
And also several Parlor Organs to order.
Oct. 17 GEORGE JARDINE.

BOARDING SCHOOL.
Terms—$100 per year.

THIS SCHOOL, situated at Canterbury, town of Cornwall, Orange county, equidistant between West Point and Newburgh, in a part of the country unsurpassed for beautiful scenery, and healthiness of climate, has been for several years in successful operation. Number of pupils limited to twenty-five. Girls of every age received—small boys not objected to.

A thorough practical education guaranteed. Music and Drawing the only extra charges. Payments quarterly in advance. Daily access by steamboats in summer, and in winter by Erie Rail-road—stages from which pass immediately by the door.

References—Rev. S. Seabury, D.D.; Chas. McAuley, 116 Hudson street; E. Embree, 134 Bowery; Henry Rowntree, corner of Chatham and Chamber stree
November 14—6m

ST. ANN'S HALL.
Nos. 1 and 3 St. Clement's Place, corner of Eighth-st.

FOR the information of his friends, and to correct misapprehension on the part of some of them, the Rector of this Hall is led to state, that his duties as pastor of the Church of the Crucifixion do not require him to omit *any part of his accustomed labors*, in daily instructing classes in the Hall, from 9 A. M., until 2 1-2 P. M. The institution is in a very prosperous state; and young ladies will be admitted at any time during the year, and be charged only from the date of their entering.

⁂ Ladies who have completed the usual course of studies in other institutions, may enter PRIVATE CLASSES in History, Philosophy, and Literature.
November 28—tf

A CLASSICAL and English School for boys will be opened on Monday, the 12th October, in a building now erecting for the purpose, in 24th street, between 4th and Lexington Avenues.

The school will be under the supervision of the Rev. Lawson Carter, the Rev. Dr. Henry, Professor of Philosophy in the University of New York, and the Rev. S. L. Southard, Rector of Calvary Church.

Applications must be made to the Rev. Lawson Carter, 23d st. near Lexington Avenue; or at the School building 24th st., next house to 4th Avenue.
September 12—tf

BOARDING SCHOOL, SHREWSBURY, N.J.
REV. H. FINCH, Principal.

THE Winter Term of this School will commence on Monday, the 2d of November.

Terms, $75 per Term—Pupil to furnish his Bed and Bedding.

References—Rev. William Berrian, D.D.; Rev. Professor John D. Ogilby, D.D., at the Theological Seminary, Chelsea; Rev. Matthew H. Henderson, Newark, N. J.; Thomas C. Butler, Esq., No. 20 John street; Floyd Smith, Esq., No. 12 John street.
October 17—tf

BOOKBINDING.

THE Subscriber respectfully informs the public that he continues to carry on the above business in all its branches. All orders punctually attended to.

Reference is made to the following gentlemen—Messrs. Stanford & Swords, at whose store orders may be left; Rev. Drs. Seabury, Anthon, Taylor, Higbee, and Smith; John S. Rogers, Esq., and S. H. Remsen, Esq.
WILLIAM ASHKETTLE.
September 5—yly

CHURCH CUSHIONS, PULPIT FURNITURE, &c.

THE subscribers would respectfullly inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making Furniture for, and Trimmings of, Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.
W. & G. CURTIS, Upholsterers in general,
aug. 3—y 449 Broadway.

TO CHURCHES.

THE undersigned having had many years' experience in the Upholstery business, are prepared to execute all orders for the furnishing of Churches with cushions, desk and pulpit trimming, curtains, aisle and chancel carpets, &c., at short notice, and on reasonable terms. Having a large and superior stock of goods always on hand, there will be no delay in fulfilling orders.
G. P. & J. GRATACAP, 31 Maiden Lane.
☞ Orders sent directly to us, or to HENRY M. ONDERDONK & Co.'s Book store, will meet with prompt attention. may 16—y

TEACHER WANTED.

A YOUNG GENTLEMAN who can give instruction in the higher English branches will find a situation every way desirable in a Female Seminary in Virginia—where but a few hours of his time daily will be required, and ample facilities afforded for private study. The arrangement may be temporary for the Winter, or permanent, if mutually agreeable. He will be expected to enter upon his duties on the 1st of October.

Apply at this office.
September 12—tf

SWORDS'S ALMANAC.

JUST published and for sale by Stanford & Swords, Swords's Pocket Almanac for 1847, containing lists of the clergy, furnished at the latest dates by the ecclesiastical authority of each Diocese, and other statistics of the Protestant Episcopal Church in the United States. Price, 25 cents. Dec. 12.

☞ *At reduced prices, for Cash only.*
Published and for sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

BOOKS OF INSTRUCTION

Union Primer,	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1,	"	1 25
" " " No. 2,	"	1 50
" " " No. 3,	"	1 75
" " " No. 4,	"	3 50
Questions on the Sunday School Books,	"	4 00
Catechism No. 1, (Scripture Catechism,)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 00
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers,	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,	"	4 00
Beaven's Help to Catechizing,	"	6 00
Lloyd's Catechism on the Evidences of the Bible,	"	2 50
Church Catechism,	"	1 00
First Truths,	"	2 00
Duty to God,	"	50
Church Primer,	"	1 25
Sunday School Liturgy, and Psalms and Hymns, stiff covers,	"	6 00
Manual of Short Prayers for Children,	"	1 50
Harmony of the Creeds,	"	2 00
Questions on the Book of Common Prayer,	"	2 00
Collects from the Prayer Book,	"	1 50
Questions on the Collects, stiff covers,	"	6 00
Catechism on the Collects,	"	20 00
Epistles and Gospels from the Prayer Book,	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible,	"	2 00
Easy Questions for a Little Child, with answers in the words of Scripture,	"	2 00
The History of our Blessed Lord, in Easy Verse,	"	6 00
Bible Companion, vol. 1, Old Testament,	"	18 00
" " vol. 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.,	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

☞ A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

CHEAP LIBRARY. *One Hundred Volumes* bound, with muslin backs, and containing 158 books, put up by direction of the Executive Committee, for TEN DOLLARS. This is believed to be the cheapest Library in the country.

THE LIBRARY to this date, in 161 vols., of various prices. Total, $23,64 nett.

THE CHILDREN'S MAGAZINE, bound in 35 vols., of 144 pages each. Price for the set, $6,30 nett.

THE JUVENILE LIBRARY, 6 vols., 32 mo. Price for the set, 87 cents nett.

BEAUTIFUL BOOKS FOR GIFTS.
In quarto form, upon superfine paper.

THE SHADOW OF THE CROSS. An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, gilt, 62 1-2 cents; fancy paper covers, 25 cents.

THE DISTANT HILLS. An Allegory. By the same author. Similarly illustrated. Muslin, gilt, 62 1-2 cts.

SACRED ALLEGORIES. The Shadow of the Cross, and The Distant Hills, in 1 vol. Muslin, gilt, $1.

THE DARK RIVER. An Allegory. By the Rev. Edward Munro. With 4 elegant illustrations. Muslin, 62 1-2 cents.

THE HISTORY OF OUR BLESSED LORD. In Easy Verse. With beautiful lithographic illustrations, &c. Muslin 50 cents; fancy paper covers, 31 cents.

THE CASTLE ON THE ROCK. With a fine wood engraving. Muslin, 25 cents, fancy paper covers, 12 1-2 cents.

FIDELIS, THE SOLDIER OF THE PRINCE OF PEACE. An Allegory. With a fine engraving. Fancy paper, 8 cents.

NEW LIBRARY BOOKS.

LUKE SHARP. A Tale of Modern Education,	half morocco,	34 cents
THE DARK RIVER,	"	30 "
THE FALL OF CRŒSUS	"	31 "
THE CRIPPLE OF THE RAILROAD,	"	15 "
THOMAS KENMIR,	"	12 "
GOTTFRIED, or THE ISLAND HERMITAGE,		23 "
THE CASTLE OF FALKENBOURG,	"	15 "
HISTORY OF CHARLES JONES,	"	10 "
PRASCA LOUPOULOFF, or Filial Piety Exemplified,		18 "

☞ Address all orders for Books, and all remittances, to DANIEL DANA, Jr., Agent,
may 16 Church Depository, 20 John street.

TRINITY SCHOOL, No. 76 VARICK ST.
REV. WILLIAM MORRIS, RECTOR.

THIS Institution consists of a Classical and an English Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of pupils for commercial pursuits.

In both departments religious instruction shall be given both of a general nature, and especially in the doctrine and discipline of the Protestant Episcopal Church.

TERMS.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
Latin and Greek, including the English course,	12 50
French, Spanish, &c., each	5 00
Stationary,	50
Fuel for the season,	1 00

BOARDERS.

The Rector proposes increasing the number of pupils residing in his family to twelve. There will be vacancies for three the first of May.

Board, tuition, &c. $50 per term of twelve weeks.

Modern languages and Music extra.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

The first Term commences September 1st, and ends November 23d. The Second Term commences November 24th, and ends February 15th. The Third Term commences February 16th, and ends May 9th. The Fourth Term commences May 10th, and ends July 31st.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President. Revs. Thomas Lyell, D. D., William Berrian, D. D., John McVickar, D. D., Samuel Seabury, D. D., L. Jones, J. H. Price, J. M. Wainwright, D. D., T. H. Taylor, D. D., B. I. Haight, D D, Edward Y. Higbee, D. D., William H Harison. D. A. Cushman, Abel T. Anderson, John Stearns, M. D., W. H. Hobart, M. D., C. N. S. Rowland, Anthony J. Bleecker, and John W. Mitchell.
April 18—tf.

TRINITY CHURCH CEMETERY, NEAR MANHATTANVILLE, being now fenced, in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves and church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues, a choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. MORRISON, at the Vestry office, corner of Fulton and Church streets, from 9 A. M. to 3 P. M., and after that hour at 17 Clarkson street. The use of the Chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge, except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons using or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier, the ensuing season, twice a day—fare 12½ cents. Inormation as to the price of Burial Plots, &c., can be had at the Vestry office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

Agents for the Churchman.

New Hampshire.
Portsmouth—Rev Chas. Burroughs, D D, and George M Marsh
Vermont.
Burlington—N A Tucker, Esq
Middlebury—Harmon A Sheldon
St Albans—G G Smith
Massachusett.
Boston—Charles Stimpson
Lowell—B C Sargeant,
Rhode Island.
Pawtucket—David Le Favour
Connecticut.
New Haven—Croswell & Jewett, booksellers
Hartford—Henry S Parsons
New York.
Albany—W C Little, Esq, bookseller
Catskill—Charles B Pinckney
Schenectady—A A Van Voorst
Troy—Young and Hartt
West Troy—George H Lewis
Lansingburgh—Alex Walsh, Esq, (gratuitously)
Poughkeepsie—Arnold & Grubb
Hudson—Milo B Root
Auburn—Thomas C Miller
Geneva—R S Doolittle
Utica—Isaiah Tiffany
Watertown—J F Hutchinson, Esq, P M
Unadilla—A B Watson
Oswego—Henry Adriance
Buffalo—W B & C E Peck, booksellers
Fayetteville—D L Farnham, Esq
Pennsylvania.
Philadelphia—R S H George, bookseller
Delaware.
Newcastle—Hon James Booth
Maryland.
Baltimore—H Colburn
Chaptico—J Biscoe, Post Office
Princess Ann—Wm W Johnstone Esq, P M
District Columbia.
Alexandria—Bell & Entwistle
Virginia.
Norfolk—George Rowland, Esq
Richmond—Joseph Gill
North Carolina.
Wilmington—A A Brown, Esq
South Carolina.
Charleston—A E Miller
Georgia.
Augusta—G McLaughlin
Alabama.
Mobile—William Kerr, booksell
Mississippi.
Natchez—Breevoort Butler,
Kentucky.
Louisville—Solomon K Grant
Lexington—William Iucho,
Ohio.
Marietta—Arius Nye
Cleveland—Lewis Handerson
Michigan.
Jackson—P E Demill. Esq
Illinois.
Quincy—Henry H Hoffman, Post Office
Chicago—John H Kenzie, Esq
Missouri.
St Louis—R P Williams
Nova Scotia.
Halifax—Joseph H Graham, bookseller